



MASONIC MANUAL OF ALABAMA



1911

MASONIC MANUAL
GRAND LODGE
OF
ALABAMA
A. F. AND A. M.

Compiled Under Authority of the Grand Lodge
BY
GEORGE A. BEAUCHAMP
AND
DAN A. GREENE.

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PREFACE TO FOURTH EDITION.

Nothing, we believe, has been so conducive to the spread of Masonic knowledge and zeal as the publication of this Manual, and we hope that the time is not far distant when a copy will be in the hands of every Mason in Alabama.

The Ceremonial Work was compiled and revised by Brother George A. Beauchamp, and approved by the Chairman of the Committee on Work, while the Edicts were compiled and arranged by Brother Dan a Greene

The Edicts in this edition have been arranged and numbered with reference to the previous edition only, and brethren in referring to Edict Numbers, should state the edition

GEO. A. BEAUCHAMP,
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October, 1911

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EARLY HISTORY OF FREEMASONRY IN ALABAMA.

Before the institution of the Grand Lodge of Alabama a number of Lodges were organized in the State under the authority of other Grand jurisdictions, as follows

Madison Lodge, No 21, at Huntsville Dispensation issued by the Grand Master of Kentucky August 29, 1811, with Mar-maduke Williams as Worshipful Master, John C Hamilton, Senior Warden, and William Harrison, Junior Warden. Charter granted August 28, 1812, and Lewis Watson, installed Worshipful Master, Thomas Feain, Senior Warden, and John J Winston, Junior Warden Delegates were sent to organize the Grand Lodge June 11, 1821.

Friendship Lodge, No. 6. at Mobile Chartered by the Grand Lodge of Louisiana September 4, 1813, with James Lyon as Worshipful Master, S H. Garrow, Senior Warden, and Charles Stewart, Junior Warden Declared forfeited July 1, 1820

Friendship Lodge, No 65, at St. Stephens We have been unable to obtain much information of this Lodge. It was chartered by the Grand Lodge of North Carolina We have the proceedings of a communication held July 15, 1815, one held February, and another held March, 1816 The charter was forfeited in 1816

Alabama Lodge, No 21, at Huntsville Dispensation issued by the Grand Master of Tennessee April 6, 1818, to William Atwood and others Charter granted October 14, 1818 Delegates were sent to organize the Grand Lodge June 11, 1821

Washington Lodge, No. 23, at Hazel Green Dispensation issued by the Grand Master of Tennessee July 6, 1818, to Daniel S Leonard as Worshipful Master, Samuel Noble, Senior Warden, and Sutton F Allen Junior Warden. Charter was granted October 6, 1818. This Lodge declined uniting with the Grand Lodge of Alabama, and continued under the jurisdiction of Tennessee until 1829, when it surrendered its charter.

Eureka Lodge, No 16, at Blakeley Chartered by the Grand Lodge of Louisiana March 27, 1819, with William Coolidge as Worshipful Master, Sylvester Bell, Senior Warden, and E G Sheffield, Junior Warden. We find nothing further than that it was organized June 5, 1819, and forfeited previous to June, 1821.

Alabama Lodge, No 51, at Claiborne Chartered by the Grand Lodge of South Carolina June 25, 1819, with John Murphy as Worshipful Master Delegates were sent to organize the Grand Lodge June 11, 1821.

Rising Virtue Lodge, No 30, at Tuscaloosa Dispensation issued by the Grand Master of Tennessee August 2, 1819, and charter granted October 5, 1819 Delegates were sent to organize the Grand Lodge June 11, 1821.

Glover and others Charter was granted October 4, 1820, and George A Glover installed Worshipful Master Delegates were sent to organize the Grand Lodge June 11, 1921.

Halo Lodge, No. 21, at Cahaba Dispensation issued by the Grand Master, of Georgia February 21, 1820, to John Taylor, Worshipful Master, Thomas Wood, Senior Warden, and John Brown, Junior Warden Charter granted January 24, 1821. Delegates were sent to organize the Grand Lodge June 11, 1821.

Moulton Lodge, No 34, at Moulton. Dispensation issued by the Grand Master of Tennessee May 2, 1820, to George A

Franklin Lodge, No 36, at Russellville. Dispensation issued by the Grand Master of Tennessee October 3, 1820, to Richard Ellis and others John S Fulton signed the Constitution as representative of this Lodge under the name of Russellville Lodge, No 36, and the Lodge chartered as No. 7, although his name is not recorded in the proceedings as being present

Tuscumbia Lodge, No 40, at Courtland Dispensation was issued by the Grand Master of Tennessee March 3, 1821, and charter granted December 18, 1821 Surrendered charter in 1824 and united with the Grand Lodge of Alabama.

Farrar Lodge, No 41, at Elyton Dispensation issued by the Grand Master of Tennessee March 6, 1821, to Thomas W

Fairar and others Delegates were sent to organize the Grand Lodge June 11, 1821

St Stephens Lodge, No —, at St Stephens. Dispensation issued by the Grand Master of North Carolina April 12, 1821, with Silas Dunsmore as Worshipful Master, Israel Pickens, Senior Warden, and Samuel St John, Junior Warden Delegates were sent to organize the Grand Lodge June 11, 1821.

Marion Lodge, No —, Suggsville. Dispensation issued by the Grand Master of Georgia May 28, 1821. This Lodge united with the Grand Lodge of Alabama and received charter December 18, 1821, as No 12

HISTORICAL SYNOPSIS OF THE GRAND LODGE A. F. & A. M. OF ALABAMA, UP TO 1836.

The convention which formed the Constitution of the Grand Lodge of the State of Alabama met at Cahaba on the 11th of June, 1821, in the Hall of Halo Lodge, No 21. There were present the representatives of the following Lodges, viz.

Halo Lodge, No 21, was represented by T. A. Rogers, T. O. Meux and W B Allen

Madison Lodge, No. 21, was represented by David Moore Gabriel Moore and F. Weedon

St Stephens Lodge, No —, was represented by B. S. Smoot and Israel Pickens.

Rising Virtue Lodge, No 30, was represented by C Perkins, T Owens and D McFarlane

Alabama Lodge, No 51, was represented by John Murphy, G W Owen and J H Draughan

Farrar Lodge, No 41, was represented by T W. Farrar and J Brown

Alabama Lodge, No. 21, was represented by C C Clay and John M Leak

Moulton Lodge, No. 21, was represented by Anderson Hutchinson and Lewis B Tulley.

Russellville Lodge, No. 36 John S. Patton signed the Constitution as representative of the Lodge, and the Lodge was chartered as No. 7 before the close of this session

At a subsequent day John H. Thorington, of Halo Lodge, No 21, was allowed to represent Alabama Lodge, No. 21, and David McCord, of Halo Lodge, No 21, to represent Alabama Lodge, No 51, in the absence of their representatives

T. W. Farrar was called to the chair, and J H Draughan was appointed Secretary of the convention.

Brothers Farrar, Meux and Perkins were appointed a committee to examine credentials, who reported the above mentioned Lodges as properly represented

A resolution having been adopted to establish a Grand Lodge for the State of Alabama, Brothers Farrar, McFarlane and Rogers were appointed a committee to draft a Constitution

The convention then proceeded to the election of Grand Officers, and elected a Grand Master, a Deputy Grand Master, Grand Wardens, Grand Secretary and Grand Treasurer, and the Grand Master was allowed to appoint the other Grand Officers. The first Grand Officers of the Grand Lodge of Alabama were composed of the following:

T. W. Farrar	Grand Master
Horatio G. Perry	First Deputy Grand Master
Frederick Weedon	Second Deputy Grand Master
John Elliott	Third Deputy Grand Master
John Murphy	Senior Grand Warden
Thomas Owen	Junior Grand Warden
Thomas A. Rogers	Grand Secretary
David McCord	Grand Treasurer
Rev. J. B. Warren	Grand Chaplain
David Moore	Orator
Dugald McFarlane	Lecturer
William B. Allen	Senior Grand Deacon
Constantine Perkins	Junior Grand Deacon
Bartholomew Labuzan	Master of Ceremonies
Seth W. Ligon	Grand Pursuivant
John W. Thorington	Grand Marshal
Luther Blake	Grand Sword Bearer
John Cox	First Grand Steward
George Kreps	Second Grand Steward
Robert B. Watson	Tiler

And a Constitution for the government of the Grand Lodge was adopted.

On the 15th the Grand Lodge was opened in Ample Form, and the Lodges having, by their representatives, surrendered the charters and dispensations under which they had been working, they received new charters as follows:

- No. 1, Madison, at Huntsville.
- No. 2, Alabama Lodge, at Huntsville.
- No. 3, Alabama Lodge, at Claiborne.
- No. 4, Rising Virtue Lodge, at Tuscaloosa.
- No. 5, Halo Lodge, at Cahaba
- No. 6, Moulton Lodge, at Moulton.
- No. 7, Russellville Lodge, at Russellville
- No. 8, Farrar Lodge, at Elyton.
- No. 9, St. Stephens Lodge, at St. Stephens

It was agreed that this should not be considered an Annual Communication.

The convention then adjourned

The first Annual Communication was held in Cahaba, on the 11th of December, 1821. The M. W. Grand Master was not present, and the first Deputy Grand Master presided.

Edward R. Byrd acted as Grand Secretary *pro tem.*, and the first thing the Grand Lodge did was to pay the last tribute of respect to the remains of Brother Thomas A. Rogers, the Grand Secretary, who had just died.

Montgomery Lodge, No. 11, having been working under dispensation granted in August to Charles Shaw, George Wilkinson and John Falconer, was, at this Grand Communication, granted a charter.

A dispensation was granted to Sparta Lodge at Conecuh Court House.

A charter was granted to Marion Lodge, No. 12, at Suggsville

A charter was also granted to Mobile Lodge, No 10, which had been working under dispensation.

Florence Lodge is reported in the proceedings of this year as working under dispensation.

Edward R. Byrd was elected Grand Secretary, and the other Grand officers seem to have been continued as before, as no election for them was held

It was declared unmasonic to put any one in nomination for office

The new names mentioned at this Communication are David Crocheron, John Martin, William B. Patton, John B. Norris, William R. Peters, Peter Martin and George M. Rives

The second Annual Grand Communication was held at Cahaba, on the 9th of December, 1822.

The Grand Master, Thomas W. Farrar, presided

In the proceedings this year the name of the Lodge at Con-ecuh Court House is returned as Euphemien, No 13 Florence Lodge, No 14, also appears. Also Spring Lodge, No. 15, at Big Spring, in Franklin County, Athens Lodge, No. 16, and Washington Lodge, No. —, at Greensboro, in Greene County. The name of Alabama, No. 2, at Huntsville, was changed to Betheda, No 2

Thomas W. Farrar was re elected Grand Master, and George M. Rives was elected Grand Secretary

Euphemien Lodge, No. 13, Athens Lodge, No. 16, Florence Lodge, No. 14, and Spring Lodge, No. 15, were granted charters.

The third Annual Communication was held at Cahaba on the 8th of December, 1823, the First Deputy Grand Master, Horatio G. Perry, presiding

Dispensations had been granted Limestone Lodge, No. 18, Hiram Lodge, No. —, at Fort Dale, in Butler County, Triana Lodge, No. —, at Triana, in Madison County, and charters were now granted to Limestone and Washington Lodges

During this Communication Brothers N. E. Benson, F. S. Lyon and Daniel M. Riggs made their first appearance in the Grand Lodge, the first of whom acted as Grand Secretary *pro tem.* He subsequently became Grand Master

William B. Patton was elected Grand Master and William B. Allen Grand Secretary. Brother Benson was appointed Grand Senior Deacon and Brother James Dellett, Grand Orator.

The charter of Russellville Lodge, No. 7, was declared forfeited.

The fourth Annual Communication of the Grand Lodge was held at Cahaba on the 16th of December, 1824, the M. W. Grand Master, William B. Patton, presiding. Seventeen Lodges were represented.

Charters were granted to Olive Branch Lodge, No. 19, at Bucksville, Tuscaloosa County, to Franklin Lodge, No. 20 at Havana, Greene County, to Hutchinson Lodge, No. 7, superseding and taking the place of Russellville Lodge, No. 7, to Tuscmibia Lodge, No. 21, superseding and taking the place of Spring Lodge, No. 15, and to Hiram Lodge, No. —, at Greenville, Butler County

On petition of the two Lodges at Huntsville, to-wit: Madison Lodge, No. 1, and Betheda Lodge, No. 2, they were allowed to unite and consolidate into one Lodge, by the name of Helion Lodge, No. 1,

Thomas W. Farrar was elected Grand Master and Daniel M. Riggs, Grand Secretary

During this Communication a resolution was adopted authorizing the Grand Master to convene the Grand Lodge at such place as he might deem advisable to give our Illustrious Brother LaFayette a suitable reception, in case he should visit the State

Arthur P. Bagby was appointed Grand Orator and Silas Dinsmore, Grand Sword Bearer

The fifth Annual Communication of the Grand Lodge was held at Cahaba on the 16th of December, 1825, the R. W. Deputy Grand Master, A. Hutchinson, presiding

A charter was granted to a number of brethren to constitute a Lodge at Erie, by the name of Erie Lodge, No. 24, in Greene County

Charters were granted to Triana Lodge, No. —, and to Jackson Lodge, No. —, at Tallahassee, Florida.

The next Communication of the Grand Lodge was ordered to be held in Tuscaloosa

Nunrod E. Benson was elected Grand Master and Daniel M. Riggs was re-elected Grand Secretary

Peter Martin, Henry Goldthwaite and Samuel Peete were ap-

pointed a Committee on Foreign Correspondence, but they made no report

At this Communication it appeared that two Lodges in North Alabama were working under charters from the Grand Lodge of Tennessee, whereupon a committee was appointed to investigate the matter and report

Arthur P. Bagby was again appointed Grand Orator

The sixth Annual Communication of the Grand Lodge was held at Tuscaloosa on the 14th of December, 1826, the M. W. Grand Master, N. E. Benson, presiding

A dispensation was granted to Rising Sun Lodge, in Decatur, Morgan County.

At this Communication a committee, consisting of Brothers McFarlane, Penn, Wallace, Pfister and Woolridge were appointed "to exemplify the mode of work which they believed to be the most correct," and upon a subsequent evening Brother Penn "gave a most splendid and interesting exemplification of the mode of work agreed upon by said committee in the first three degrees of Masonry, which was received with great and deserved applause."

This was the first appearance in the Grand Lodge of Brother Penn and Brother Pfister, the former hailing from Triana Lodge and the latter from Mobile

The Grand Lodge was visited by Brother Thomas Goudy, from a Lodge in Ireland

Nimrod E. Benson was re-elected Grand Master and John G. Aikin was elected Grand Secretary Arthur P. Bagby was again appointed Grand Orator and James Penn, Grand Lecturer

A charter was granted to LaFayette Lodge, No. 26, at Greensboro

The dispensation to LaFayette Lodge, at Daletown, was continued, and the name was changed to Dale Lodge, No. 25

The charter of Washington Lodge, No. 17, at Greensboro, in Greene County, was surrendered

The seventh Annual Communication of the Grand Lodge of Alabama was held in Tuscaloosa on Thursday, the 14th day of

December, 1827, the W. Grand Junior Warden, William D. Stone, presiding Fourteen Lodges were represented

Charters were granted to Dale Lodge, No. 25, and to Seima Fraternal Lodge, No. —

During this year the Masonic Hall in Mobile was destroyed by fire

A new Constitution was adopted

The name of LaFayette Lodge, at LaGrange, in Franklin County, was changed to Davis Lodge

It was made the duty of the Grand Lecturer to visit each Lodge in the State, and his pay was fixed at eight hundred dollars per annum, payable semi-annually, and any Subordinate Lodge could command his services at any time by paying him five dollars per day

Nimrod E. Benson was re-elected Grand Master and John G. Aikin re-elected Grand Secretary

During this Communication the following Lodges were suspended Marion, No. 12, Euphemien, No. 13, Hiram and Jackson Lodge, at Tallahassee, Florida

The eighth Annual Communication of the Grand Lodge of Alabama was held at Tuscaloosa December 1 to 6, 1828, James Penn, Grand Lecturer, presiding, John G. Aikin, Grand Secretary Sixteen Lodges were represented, five more were reported the next day R. E. B. Baylor, Deputy Grand Master, presided

Charters were granted to Marengo Lodge, No. 27 Davis Lodge, No. 28, and Rising Sun Lodge, No. 29

Thomas B. Creagh was elected Grand Master, and John G. Aikin was re-elected Grand Secretary

Dispensation was issued to Concord Lodge, No. —, at Pensacola, Fla., and the dispensation to Autauga Lodge was renewed

The ninth Annual Communication of the Grand Lodge was held at Tuscaloosa on the 7th day of December, 1829, the M. W. Grand Master, Thomas B. Creagh, presiding, and John G. Aikin, Grand Secretary

The charters of the following Lodges were declared forfeited at this Communication, Viz. Moulton, No. 6, Hutchinson, No. 7, Mobile No. 10, Euphemien, No. 13, Florence, No. 14, Tus-

cumbia, No 21, Jackson, No 23, Selma Fraternal, No 30, Concord, No --, and Hiram, No --.

Thomas B. Creagh was re-elected Grand Master and John G. Aikin re-elected Grand Secretary

Olive Branch Lodge, No 19, and Franklin Lodge, No 20, surrendered their charters

Autauga-Lodge, No 31, at Washington, Autauga County, received a charter

William I Mason made a report from the Committee on Foreign Correspondence, reviewing the proceedings of the Grand Lodges of Maine, New Hampshire, New York, Pennsylvania, Delaware, Virginia, Georgia and Mississippi, and he remarks that they are "influenced by the anti-Masonic clamor and malignant opposition by which some of them are surrounded."

The following is a list of the Lodges at this time under the jurisdiction of the Grand Lodge

Helon, No 1, at Huntsville

Bethesda, No 2, Huntsville, consolidated with No 1

Alabama, No. 3, Claiborne.

Rising Virtue, No 4, Tuscaloosa

Halo, No 5, Cahaba

Moulton, No. 6, Moulton, charter forfeited

Hutchinson, No. 7, Russellville, charter forfeited.

Farrar, No. 8, Elyton

St Stephens, No 9, St Stephens

Mobile, No 10, Mobile, charter forfeited

Montgomery, No 11, Montgomery

Marion, No 12 Suggsville.

Euphemien, No 13, Sparta, charter forfeited

Florence, No 14, Florence, charter forfeited

Spring, No. 15, Big Spring, Franklin County, superseded by Tuscaloosa, No 21

Athens, No 16, Athens

Washington, No 17, Greensboro, charter surrendered

Limestone, No 18, Mooresville, Limestone County.

Olive Branch, No 19, Bucksville, Tuscaloosa County, charter surrendered.

Franklin, No. 20 Havana, Greene County charter surrendered.

Tuscumbia, No. 21, Tuscumbia, charter forfeited

Triana, No 22, Triana

Jackson, No 23, Tallahassee, Florida

Erie, No. 24, Erie, Greene County

Dale, No 25, Fort Dale, Wilcox County

LaFayette, No 26, Greensboro

Marengo, No 27, near Whitehall, Marengo County

Davis No. 28 LaGrange, Franklin County

Rising Sun, No 29, Decatur

Selma Fraternal, No. 30, Selma, charter forfeited

Autauga, No. 31, Washington, Autauga County

Hiram, U. D., Greenville, dispensation expired

Concord, U. D., Pensacola, Florida, dispensation expired

The tenth Annual Communication of the Grand Lodge of Alabama was held in Tuscaloosa on December 6 to 16, 1830, R. W. William Leigh, Grand Junior Warden, presiding, John G Aikin, Grand Secretary.

The representatives of nine Lodges were present at the opening, though five others subsequently appeared

Thomas B. Creagh was re-elected Grand Master and John G. Aikin re-elected Grand Secretary, but resigned, and John H Vincent was elected

The eleventh Annual Communication of the Grand Lodge of Alabama was held at Tuscaloosa on the 5th of December, 1831, the M W Grand Master, Thomas B Creagh, presiding, and John H Vincent, Grand Secretary

The representatives of only eight Subordinate Lodges were present at the opening, though the representatives of five others subsequently appeared Possibly the anti-Masonic excitement was beginning to have its effect.

A resolution was adopted that the next Annual Communication of the Grand Lodge be held on the first Monday in January, 1833, and on the first Monday in January annually thereafter consequently the Grand Lodge did not meet in 1832

The dispensation of Courtland Lodge was continued

The Committee on Foreign Correspondence, John G Aikin,

Chairman, made a short report, and the difficulties and discouragements with which many of the Grand Lodges were surrounded are again alluded to, but the fact is stated that they still continue to prosecute their work with unabated zeal, and with the cheering hope that brighter days and a more propitious destiny would yet smile upon their industry and fidelity and patience.

William I. Mason was elected Grand Master and John H. Vincent, Grand Secretary.

At this Communication the Grand Secretary refused to receive Georgia money in payment of dues until ordered to do so by the Grand Lodge.

Selma Fraternal Lodge, No. 30, was reinstated.

Limestone Lodge, No. 18, surrendered its charter.

Resolutions were passed complimentary to Past Grand Master Thomas B. Creagh.

The twelfth Annual Communication of the Grand Lodge of Alabama was held at Tuscaloosa on the 7th day of January, 1833. During the first two days only six Lodges were represented, which, not being a quorum, nothing was done. On the third day one more Lodge was represented and the Grand Lodge was opened, but the Grand Master was not present nor any Deputy Grand Master, and Brother John G. Aikin was called to the East.

The following were the Lodges that were represented:

No. 1, Helion, by Charles S. Pattison
 No. 4, Rising Virtue, by F. C. Ellis
 No. 22, Triana, by John G. Aikin and William Wing
 No. 28, Davis, by J. B. Tarrt
 No. 29, Rising Sun, by Isaac Lane
 No. 31, Autauga, by M. P. Holman
 No. 33, Lowndes, by G. W. Esselman

There were also present B. B. Fontaine, Jacob Wiser, J. H. Vincent and John K. Pierce.

The Grand Lodge proceeded to the election of officers, with the following result, but none of them appear to have been present except those above mentioned:

William Leigh	-----	Grand Master
John G. Aikin	-----	Deputy Grand Master
Isaac Lane	-----	Grand Senior Warden
Richard B. Walthall	-----	Grand Junior Warden
John Craig	-----	Grand Chaplain
James Penn	-----	Grand Lecturer
Benjamin B. Fontaine	-----	Grand Treasurer
John H. Vincent	-----	Grand Secretary
J. B. Tarrt	-----	Grand Senior Deacon
F. C. Ellis	-----	Grand Junior Deacon

APPOINTED

G. W. Esselman and M. P. Holman	-----	Grand Marshals
John K. Pierce	-----	Grand Steward
Jacob Wiser	-----	Grand Tiler

A charter was granted to Lowndes Lodge, No. 33.

Brother James B. Tarrt made a very short report on Foreign Correspondence. The proceedings of only two Grand Lodges had been received—Kentucky and Missouri.

It was ordered that the Deputy Master, Grand Treasurer and Grand Secretary address a circular to the Subordinate Lodges on the condition of the Grand Lodge.

The thirteenth Annual Communication of the Grand Lodge of Alabama was held at Tuscaloosa on the 6th day of January, 1834. There were only six Lodges represented, and in consequence the Grand Lodge could not be opened, there not being a quorum. On the 8th two more Lodges were represented, and subsequently another, so that at this Annual Communication there were nine Lodges present, by their representatives, as follows:

No. 4, Rising Virtue, by Charles S. Pattison.
 No. 8, Farrar, by Jonathan Steel.
 No. 16, Athens, by Paul Hildreth.
 No. 22, Triana, by William Wing.
 No. 26, LaFayette, by John Fife.
 No. 27, Marengo, by Columbus Lee.
 No. 28, Davis, by James B. Tarrt.

No 29, Rising Sun, by John Craig
 No 33, Lowndes, by John W Caruthers.

None of the officers being present except the Grand Secretary, Paul Hildreth took the East

The Communications of the Grand Lodge were changed back again to December

Charters were granted to Perry Lodge, No. 34, and to St John's Lodge, No 35, the former at Marion and the latter at Carrollton

The following Grand Officers were elected.

William Leigh	Grand Master
Paul Hildreth	Deputy Grand Master
James B. Tarrt	Grand Senior Warden
Jacob Wizer	Grand Junior Warden
Rev Hugh McPhail	Grand Chaplain
John Craig	Grand Lecturer
Benjamin B. Fontaine	Grand Treasurer
John T. Vincent	Grand Secretary
Jonathan Steel	Grand Senior Deacon
Henry Sossamon	Grand Junior Deacon

APPOINTED

Columbus Lee and Frederick C Ellis	Grand Marshals
John K. Pierce and Charles S. Patterson	Grand Stewards
William A. McDaniel	Grand Tiler

It is stated that these officers were installed, but it is nowhere stated in terms that the Grand Master, Grand Chaplain or Grand Treasurer were present, and at no sitting of the Grand Lodge did they occupy their stations

James B. Tarrt made a short report on Foreign Correspondence, acknowledging the receipt of the proceedings of the Grand Lodges of New Hampshire, New Jersey, Connecticut, Virginia, Georgia, Florida, Louisiana, Mississippi, Kentucky, Indiana and Ohio

A resolution was adopted recommending that all Subordinate Lodges pass resolutions requiring one or more of their officers to attend the Communications of the Grand Lodge

The dispensation of Courtland Lodge expired at this Grand Communication, and no charter was asked for

The following charters were forfeited at this Communication: St Stephens, No 9, and Marion, No 12

These were dark days for Masonry in the United States. At this time the light of the Grand Lodge of Alabama went out, not to be relumed for two years

On the 6th day of December, 1836, certain brethren, the representatives of their respective Lodges, met in the city of Tuscaloosa, as follows

No 4, Rising Virtue, D S Ball
No. 26, LaFayette, R B Waller
No 28, Davis, John Hicks, J O Peters, R S Davis
No 29, Rising Sun, J S Sykes
No 33, Lowndes, J L F. Cottrell
No 34, Perry, Wade H. Watson

There were also present William Leigh, Grand Master, William Jennings, Charles Beale and John Vincent, Grand Secretary

These brethren, after waiting for three days, and finding that no other representatives were likely to arrive, and there not being a quorum of the Subordinate Lodges present, declared themselves of opinion that owing to the lapsed state of Masonry the Grand Lodge had become extinct. They therefore resolved themselves into a convention for the purpose of forming a new Constitution and creating a new Grand Lodge. For this purpose William Leigh was called to the chair, and John H. Vincent appointed Secretary, and Brothers Hicks, Ball, Sykes, Waller, Peters and Watson were appointed a committee to draft a new Constitution.

The committee having reported a Constitution, it was adopted, and a resolution was also adopted declaring that all Lodges working under a dispensation were legal, and that a Lodges working under charters that had been forfeited might, upon proper application, be reinstated. They then proceeded to elect Grand Officers, and having done so, the Grand Lodge was opened in Ample Form. Under this Constitution John C. Hicks was the first M. W Grand Master

Charters were granted to Washington and Courtland Lodges, which had been working under dispensation.

From that time the course of the Grand Lodge of Alabama has been upward and onward. It has continued to flourish, and it should be the ardent wish of every true and zealous Mason that it may continue to flourish as long as time shall last.



ACTS OF INCORPORATION.

AN ACT

To incorporate the Grand Lodge of Free and Accepted Masons of the State of Alabama, and the Subordinate Lodges under its jurisdiction

Section 1 *Be it enacted by the Senate and House of Representatives of the State of Alabama, in General Assembly convened,* That R. H. Ervin, S F Hale, H S Shelton and J A Whitaker, and their successors in office, be, and they are hereby, incorporated by the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Alabama, and by that name shall have capacity to sue and be sued, plead and be impleaded, in any and all of the courts of this State, to contract and to be contracted with, to have a common seal and to alter the same at pleasure, and the said Grand Lodge, through its four principal officers, shall have perpetual succession, and may grant dispensations and charters to Subordinate Lodges, to be subject to and under its Masonic Jurisdiction, and make, ordain and establish its Constitution, By Laws, Rules and Regulations, not inconsistent with the Constitution and laws of this State, or of the United States, and may require, hold and enjoy so much real estate as may be necessary for the erection of proper buildings and offices, not to exceed ten acres, for carrying on and conducting its business, and in the erection of its lodge rooms may erect store rooms or offices in the lower stories thereof, and rent out the same and collect the rent, and hold or loan the same out as the Grand Lodge may desire, subject to the regulations hereinafter prescribed.

Sec. 2. *Be it further enacted,* That said Grand Lodge shall have power to collect its revenue, and to apply the same according to the ancient custom of the order, or may loan out the same for the purpose of aiding in the benevolent enterprises, or for the purpose of accumulation, *Provided*, That the funds in money or choses in action shall not exceed in available assets the sum of fifty thousand dollars at any time, and shall not be loaned upon

usurious interest, nor shall the funds or accretions thereof be used otherwise than for the payment of the expenses of said Grand Lodge and for charitable purposes, and being thus set apart, the same shall not be liable to taxation

Sec 3. *Be it further enacted*, That all contracts made, or obligations assumed heretofore, which are not inconsistent with the laws of the land, by said Grand Lodge, under the former Act of Incorporation of said Grand Lodge, passed June the 16th, 1821, or Acts amendatory thereof, be and the same are hereby made valid and binding upon said Grand Lodge as organized under this charter by resolution of said Grand Lodge shall be all that is required to complete its organization under the same

Sec. 4 *Be it further enacted*, That the three principal officers of each Subordinate Lodge, under the jurisdiction of this Grand Lodge, and their successors in office, be and the same are hereby created a body politic and corporate, so far as to enable them, for each of their respective Lodges, to receive, hold and enjoy, possess and retain property, both real and personal, not exceeding in value the sum of twenty-five thousand dollars, and to sell, alien or lease the same in any manner deemed advisable by said Subordinate Lodge, and which said Subordinate Lodge shall be and are hereby incorporated by the name specified in the charter or dispensation granted by said Grand Lodge to each of them respectively, which said charters or dispensations whether granted heretofore or hereafter by said Grand Lodge, shall be evidence of the fact of incorporation under this act in any court of this State without further proof, and by such name said Subordinate Lodge may sue and be sued, plead and be impleaded, and do all things enjoined by said Grand Lodge, not inconsistent with the Constitution and laws of the land, and within the scope and purview of the powers hereby conferred upon said Grand Lodge, and the said Subordinate Lodges respectively shall retain their said corporate powers so long as the Grand Lodge shall continue their respective charters or dispensations, but shall cease to possess any corporate existence when the charter or dispensation shall have been revoked or taken away by said Grand Lodge, and all the effects

of such Subordinate Lodge as may forfeit its charter or dispensation shall belong to the said Grand Lodge, and each Subordinate Lodge shall have the same powers with respect to its assets as are conferred by the second section of this Act upon the Grand Lodge

Sec. 5 *Be it further enacted*, That the said Grand Lodge, and each Subordinate Lodge under its jurisdiction, shall have respectively power to receive by gift, grant, contract, devise or donation by will, subscription or otherwise, any personal or real estate, not exceeding in value the sum hereinabove mentioned as the maximum of their assets respectively, and shall have the power to sell, alien, or dispose of the same, and no such gift grant, contract or devise or donation by will, subscription or otherwise, shall fail by reason of any mis-description in the name of such corporation, and all contracts or agreements which may have been lawfully entered into by said Subordinate Lodges under their organization heretofore shall be binding upon them in their several corporate capacities under this Act, and the same may be enforced by them respectively, and the property and effects owned by them, being dedicated to charitable purposes only, shall be exempt from taxation

Sec 6 *Be it further enacted*, That this Act shall be deemed and taken as a public Act, and notice thereof shall be taken in all the courts of justice and elsewhere in this State, and shall be given in evidence on any trial of any issue or cause, without special pleading

Sec 7 *Be it further enacted*, That all laws contravening the provisions of this Act be and the same are hereby repealed

JOHN D. RATHER,
President of the Senate
A B MEEK,
Speaker

Approved December 9, 1859
A B Moore

No. 53

AN ACT

To amend Sections One (1), Two (2), and Five (5) of an Act entitled "An Act to incorporate the Grand Lodge of Free and Accepted Masons of the State of Alabama and the Subordinate Lodges under its jurisdiction," approved December 9, 1859.

"Sec. 1. *Be it enacted by the General Assembly of Alabama,* That Section One (1), Two (2) and Five (5) of an Act entitled, "An Act to incorporate the Grand Lodge of Free and Accepted Masons of the State of Alabama, and the Subordinate Lodges under its jurisdiction," Approved December 9, 1859, which are in words and figures as follows.

Section 1. *Be it enacted by the Senate and House of Representatives of the State of Alabama in General Assembly convened.* That R. H. Ervin, S. F. Hale, H. S. Shelton and J. A. Whitaker, and their successors in office, be and they are hereby incorporated by the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Alabama, and by that name shall have capacity to sue and be sued, plead and be impleaded, in any and all of the courts of this State, to contract and be contracted with, to have a common seal, and to alter the same at pleasure, and the said Grand Lodge, through its four principal officers, shall have perpetual succession, and may grant dispensations and charters to Subordinate Lodges, to be subject to and under its Masonic jurisdiction, and make, ordain and establish its Constitution, By-Laws, Rules and Regulations, not inconsistent with the Constitution or laws of this State or of the United States, and may acquire, hold and enjoy so much real estate as may be necessary for the erection of proper buildings and offices, not to exceed ten acres, for carrying on and conducting its business, and in the erection of its lodge rooms may erect store rooms or offices in the lower stories thereof, and rent out the same and collect the rent and hold or loan the same out, as the said Grand Lodge may desire, subject to the regulations hereinafter prescribed

"Sec. 2. *Be it further enacted,* That said Grand Lodge shall

have power to collect its revenues and to apply the same according to the ancient customs of the Order, or may loan out the same for the purpose of aiding in benevolent enterprises, or for the purpose of accumulation, *Provided*, That the funds in money or choses in action shall not exceed in available assets the sum of fifty thousand dollars at any one time, and shall not be loaned upon usurious interest, nor shall the funds or accretions thereof be used otherwise than for the payment of the expenses of said Grand Lodge and for charitable purposes, and being thus set apart, the same shall not be liable to taxation

"Sec. 5. *Be it further enacted,* That the said Grand Lodge and each Subordinate Lodge under its jurisdiction shall have, respectively, power to receive by gift, grant, contract, devise or donation by will, subscription or otherwise, any personal or real estate not exceeding in value the sum hereinabove mentioned as the maximum of their assets, respectively, and shall have power to sell, alien or dispose of the same, and that no such gift, grant, contract or devise or donation, by will, subscription or otherwise, shall fail by reason of any nondescription in the name of the corporation, and that all contracts or agreements which may have been lawfully entered into by said Subordinate Lodges under their organization heretofore, shall be binding upon them in their several corporate capacities under this Act, and the same may be enforced by them respectively, and the property and effects owned by them being dedicated to charitable purposes only, shall be exempt from taxation."

Be and the same are hereby amended so as to read as follows

'Section 1. *Be it enacted by the General Assembly of Alabama,* That R. H. Ervin, S. F. Hale, H. S. Shelton and J. A. Whitaker and their successors in office be and they are hereby incorporated by the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Alabama, and by that name shall have capacity to sue and be sued, plead and be impleaded in any and all of the courts of this State, to contract and be contracted with, to have a common seal, and to alter the same at pleasure, and the said Grand Lodge, through its four principal officers, shall have perpetual succession, and may grant dispensations and charters to Subordinate Lodges, to be subject

to and under its Masonic jurisdiction, and make, ordain and establish its Constitution, By-laws, Rules and Regulations not inconsistent with the Constitution or laws of this State or of the United States, and may acquire, purchase, hold and enjoy real estate, not to exceed ten acres in quantity and two hundred thousand dollars in value, for carrying on and conducting its business, may rent out any store rooms or offices in the lower stories of the building which may have been erected on such real estate, or which the said Grand Lodge may erect thereon and to collect the rent, and for the purpose of purchasing such real estate and buildings the said Grand Lodge shall have the power to borrow money, issue its bonds therefor, and execute a mortgage on any property it may own to secure the same, and may hold or loan out any money derived from the renting of its store rooms and offices or otherwise, as the said Grand Lodge may desire, subject to the regulations hereinafter prescribed

"Sec 2 *Be it further enacted*, That said Grand Lodge shall have power to collect its revenues and apply the same according to the ancient customs of the Order, or may loan out the same for the purpose of aiding in benevolent enterprises or for the purpose of accumulation. *Provided*, That the money of said Grand Lodge shall not be loaned upon usurious interest, nor shall the funds or accretions thereof be used otherwise than for the payments of the expenses of said Grand Lodge and for charitable purposes, and being thus set apart, the same shall not be liable to taxation

"Sec. 5 *Be it further enacted*, That the said Grand Lodge and each Subordinate Lodge under its jurisdiction shall have, respectively, power to receive by gift, grant, contract, devise or donation, by will or otherwise, any personal or real estate not exceeding in value the sum of two hundred thousand dollars, as the maximum of their assets respectively, and shall have power to sell, alien or dispose of the same, and no such gift, contract or devise or donation by will, subscription or otherwise shall fail by reason of any misdescription in the name of such corporation, and that all contracts or agreements which may have been lawfully entered into by said Subordinate Lodges under their organization heretofore shall be binding upon them in their several

corporate capacities under this Act, and that the same may be enforced by them respectively, and the property and effects owned by them being dedicated to charitable purposes only shall be exempt from taxation

"Sec. 2. *Be it further enacted*, That all laws and parts of laws of a general or special character conflicting with the provisions of this Act be and the same are hereby repealed."

Approved March 17, 1875



DEGREE AND CEREMONIAL WORK.

OPENING OF THE LODGE.

* * * * *

OPENING PRAYER.

Our Father, which art in heaven, hallowed be Thy name Thy kingdom come. Thy will be done in earth as it is in heaven Give us this day our daily bread And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil For thine is the kingdom, and the power, and the glory, forever. Amen So mote it be.

Or this

Most holy and glorious Lord God, the Great Architect of the Universe, the giver of all gifts and graces: Thou hast promised that "where two or three are gathered together in Thy name, Thou wilt be in the midst of them and bless them." In Thy name we assemble, most humbly beseeching Thee to bless us in all our undertakings, that we may know and serve Thee aright, that all our actions may tend to Thy glory, and to our advancement in knowledge and virtue And we beseech Thee, O Lord God, to bless our present assembling, and to illuminate our minds, that we may walk in the light

of Thy countenance; and when the trials of our probationary state are over, be admitted into THE TEMPLE "not made with hands, eternal in the heavens" Amen. So mote it be

An appropriate ode is admissible but not obligatory

* * * * *

CLOSING THE LODGE.

* * * * *

PRAYER AT CLOSING

Supreme Architect of the Universe, accept our humble praises and hearty thanks for the many mercies and blessings which Thy bounty has conferred on us, and especially for this friendly and social intercourse. Pardon, we beseech Thee, whatever Thou hast seen amiss in us since we have been together, and continue to us Thy presence, protection and blessing. Make us sensible of the renewed obligations we are under to love Thee supremely, and to be friendly to each other. May all our irregular passions be subdued, and may we daily increase in Faith, Hope and Charity, but more especially in that Charity which is the bond of peace and the perfection of every virtue. May we so practice Thy precepts in the rigid observance of the tenets of Freemasonry, that we may finally obtain

Thy promises, and find an entrance through the gates into the Temple and city of our God. *Amen.*
So mote it be

Here may follow an ode

* * * * *

CHARGE AT CLOSING

Brother

We are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties which you have heard so frequently inculcated and so forcibly recommended in this Lodge. Remember that, around this sacred altar, you have solemnly bound yourself to befriend and relieve every brother who shall need your assistance. You have promised in the most friendly manner to remind him of his errors, and aid a reformation. These generous principles are to extend further, every human being has a claim upon your kind offices; do good unto all; recommend it more especially "to the household of the faithful." Finally, brethren, be ye all of one mind; live in peace, and may the God of peace and love delight to dwell with and bless you.



BENEDICTION AT CLOSING

And so may we ever meet, act and part, my brethren. May brotherly love prevail and every moral and social virtue cement us! May the blessings of heaven rest upon us and all regular Masons!
Amen. So mote it be.



ENTERED APPRENTICE.

SECTION FIRST.

The first section consists of general heads, which, though short and simple, carry weight with them, and qualify us to try and examine the rights of others to our privileges, while they prove ourselves. It also accurately elucidates the mode of initiating a candidate into our ancient Order.

THE DEGREE OF ENTERED APPRENTICE.

Every candidate, previous to his reception, is required to make the following declaration to a proper officer, in a room adjoining the Lodge.

Do you seriously declare, upon your honor, before these gentlemen, that, unbiased by the improper solicitation of friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?

Answer—I do.

Do you seriously declare, upon your honor, before these gentlemen, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution, a desire for knowledge and a sincere wish of being serviceable to your fellow creatures?

Answer—I do.

Do you seriously declare, upon your honor, before these gentlemen, that you will cheerfully conform to all the ancient established usages and customs of the fraternity?

Answer—I do.

State, upon your honor, whether, you have been rejected by another Lodge; if yes, state what Lodge, and when.

Answer—.

CLOTHING.

Apron — white lambskin, with no ornament, device or edging, fourteen inches wide by fourteen inches deep, square at the bottom, with a triangular fall at the top five inches deep. The brethren should all wear white gloves and black or dark colored clothes

OPENING.

* * * * *

RECEPTION.

* * * * *

PRAYER USED AT THE INITIATION OF A CANDIDATE.

Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention, and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us! Endue him with a competency of Thy divine wisdom, that by the secrets of our art he may be better enabled to display the beauties of holiness to the honor of Thy holy name! Amen. So mote it be.

* * * * *

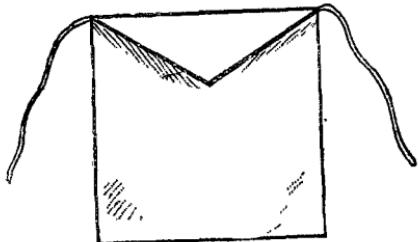
The following passage of Scripture (Psalms CXXXIII) is rehearsed

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of the Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore!

* * * * *

Towards the close of the section is explained that peculiar ensign of Masonry, the lambskin, or white leather apron

I now present you with a lambskin, or white leather apron. It is an emblem of innocence, and the badge of a Mason, more ancient than the Golden



Fleece or Roman Eagle, more honorable than the Star and Garter, or any other Order that can be

conferred upon you at this or any future period by king, prince, potentate, or any other person, unless he be a Mason.

It may be, my brother, that, in the coming years, upon your head shall rest the laurel leaves of victory; on your breast may hang jewels fit to grace the diadem of an Eastern potentate: nay, more than these, with light added to the coming light, your ambitious feet may tread round after round the ladder that leads to fame in our Mystic Circle, and even the purple of our Fraternity may rest upon your honored shoulders; but never again from mortal hands, never again until your enfranchised spirit shall have passed upward and inward through the pearly gates, shall any honor so distinguished, so emblematical of purity and all perfection, be bestowed upon you as this which I now confer.

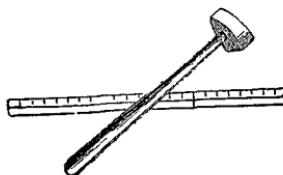
It is yours—yours to wear throughout an honorable life, and at your death, should you so will, be placed upon the coffin which shall contain your earthly remains, and with them be laid beneath the silent clods of the valley. Let its pure and spotless surface be to you an ever-present reminder of a "purity of life and rectitude of conduct," a never-ending argument for nobler deeds, for higher thoughts, for purer actions. And when at last your weary feet shall have come to the end of life's toilsome journey, and from your nerveless grasp shall drop forever the working tools of life, may the record of your life and actions be as pure and spotless as

the fair emblem which I place within your hands to-night. And when your trembling soul shall stand before the Great White Throne, may it be your portion, my brother, to receive from the Supreme Grand Master the welcome words, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Accept it, my brother, and may you ever wear it with pleasure to yourself and honor to the Fraternity. Take it to the * * * * * who will teach you to wear it as * * * * *

* * * * *

This section closes with an explanation of the working tools of Entered Apprentice, which are the Twenty-four Inch Gauge and Common Gavel



The *Twenty-four Inch Gauge* is an instrument used by operative Masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematic of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby are

found eight hours for the service of God, and a distressed worthy brother; eight for our usual vocations, and eight for refreshment and sleep.

The *Common Gavel* is an instrument made use of by operative Masons to break off the superfluous corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building, that house "not made with hands, eternal in the heavens." /

* * * * *

SECTION SECOND.

The second section rationally accounts for the ceremony of initiating a candidate into our ancient institution.



* * * * *

THE BADGE OF A MASON.

The lamb has in all ages been deemed an emblem of innocence: the lambkin is, therefore, to remind you of that purity of life and rectitude of conduct which is so essentially necessary to gain admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.



* * * * *

SECTION THIRD.

The third section explains the nature and principles of our institution, in it, also, we receive instructions relative to the Form, Supports, Covering, Furniture, Ornaments, Lights and Jewels of the Lodge, how it should be situated and to whom dedicated

Freemasonry is not only the most ancient, but most moral science known to man. Every character, emblem and figure depicted in a lodge has a moral and useful meaning, and forcibly inculcates the practice of virtue.

A LODGE



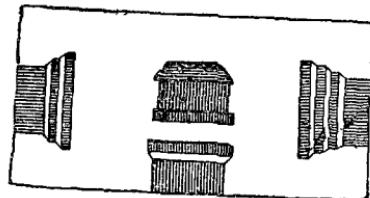
is a certain number of Masons duly assembled, with the Holy Bible, Square and Compasses and a Charter or Warrant empowering them to work.



Our ancient brethren usually held their Lodges on high hills or in low vales, the better to observe

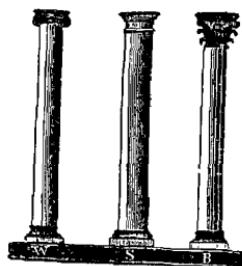
the approach of cowans and eavesdroppers, either ascending or descending.

THE FORM OF A LODGE



is an oblong square—from east to west, and between north and south, from earth to heaven, and from surface to centre. These vast dimensions denote the universality of Masonry, and a Mason's charity should be equally extensive

OUR INSTITUTION



is supported by three great pillars, Wisdom, Strength and Beauty, because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings.

ITS COVERING



is no less than a clouded canopy or starry-decked heaven, where all good Masons hope at last to arrive, by aid of the theological ladder, which Jacob in his vision, saw extending from earth to heaven; the three principal rounds of which are denominated Faith, Hope and Charity, and which admonish us

to have faith in God, hope in immortality, and charity to all mankind.

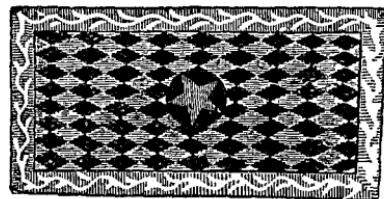
The greatest of these is Charity; for faith may be lost in sight; hope ends in fruition; but charity extends beyond the grave through the boundless realms of eternity.

THE FURNITURE OF A LODGE

is the Holy Bible, Square and Compasses. The Holy Bible is dedicated to God, the Square to the Master, and the Compasses to the Craft. The Bible is dedicated to God because it is the inestimable gift of God to man * * * ; the Square to the Master, because it is the proper Masonic emblem of his office, and the Compasses to the Craft, because, by a due attention to their use we are taught to circumscribe our desires and keep our passions in due bounds.



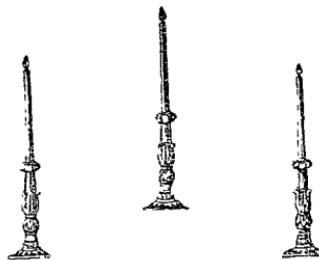
THE ORNAMENTS OF A LODGE



are the Mosaic Pavement, the Indented Tessel and the Blazing Star. The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple. The Indented Tessel, that beautiful tessellated border, or skirting, with which it was surrounded; and the Blazing Star in the Centre, the S. S. or Holy of Holies.

The Mosaic Pavement is emblematic of human life, checkered with good and evil, the beautiful border which surrounds it, those manifold blessings and comforts which surround us, and which we hope to enjoy by a faithful reliance on divine Providence, which is hieroglyphically represented by the blazing star in the centre.

THERE ARE THREE LIGHTS

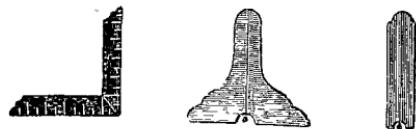


in a Lodge, situated in the south, west and east. There is none in the north, because King Solomon's temple was situated so far north of the ecliptic that neither the sun nor moon at meridian could dart any

ENTERED APPRENTICE.

rays to the northerly part thereof. The therefore, is Masonically termed a place of dark

A LODGE HAS SIX JEWELS,
three immovable and three movable.



THE IMMOVABLE JEWELS
are the Square, Level and Plumb. The Square teaches morality, the Level equality, and the Plumb, rectitude of life.

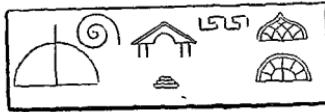
THE MOVABLE JEWELS
are the Rough Ashlar, Perfect Ashlar and Trestle-board.

The Rough Ashlar is a stone as taken from the quarries in its rude and natural state.



The Perfect Ashlar is a stone made ready by the hands of the workmen, to be adjusted by the working tools of the fellow-craft to draw his designs upon.

The Trestle-board is for the master workman



By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the Trestle-board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great books of nature and revelation, which is our spiritual, moral and Masonic trestle-board.

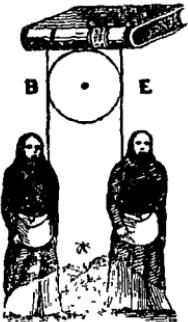
SITUATION OF LODGES.



Lodges are situated due east and west, because King Solomon's temple was so situated. King Solomon's temple was so situated, because after Moses had safely conducted the children of Israel through the Red Sea when pursued by Pharaoh and his host, he, by a divine command, erected a tabernacle. This tabernacle was an exact model for King Solomon's temple, and was situated due east and west to perpetuate a remembrance of that miraculous east wind by which their mighty deliverance was wrought; also to receive the rays of the rising sun.

DEDICATION OF LODGES.

Lodges were anciently dedicated to King Solomon, because he was our first Most Excellent Grand Master, but modern Masons dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their time there is represented, in every regular and well governed Lodge, a certain point within the circle, embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist, and upon the top rests the Holy Scriptures. (The point represents an individual brother, the circle the boundary line beyond which he is never to suffer his prejudices



or passions to betray him.) In going round this circle we necessarily touch upon these two lines as well as the Holy Scriptures, and while a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err.

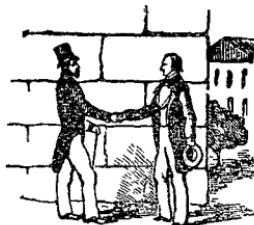
THE TENETS OF OUR ORDER ARE
BROTHERLY LOVE, RELIEF
AND TRUTH.

BROTHERLY LOVE.

By the exercise of brotherly love we are taught to regard the whole human species as one family the high and low, the rich and poor, who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support and protect each other. On this principle, Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance

RELIEF.

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize



with their misfortunes, to compassionate their miseries, and to restore peace to their troubled



minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.

TRUTH

is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contem-



plate, and by its dictates endeavor to regulate our conduct; hence, while influenced by this principle,

hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare and rejoicing in each other's prosperity.

THE PERFECT POINTS

of a Mason's entrance are four, the * * * *, and allude to the four cardinal virtues (*Temperance, Fortitude, Prudence and Justice*), and are thus explained:

TEMPERANCE

is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons. * * * *

FORTITUDE

is that noble and steady purpose of the mind,



ENTERED APPRENTICE.

whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice, and, like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly intrusted, and which were emblematically represented upon his first admission into the Lodge. * * * *

PRUDENCE

teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine, on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to, in all strange and mixed companies, never to let fall the least sign, token or word whereby the secrets of Masonry might be unlawfully obtained. * * * *



JUSTICE



is that standard or boundary of right which enables us to render to every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but it is the very cement and support of civil society; and as justice in a great measure constitutes the real good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof

* * * *

CHALK, CHARCOAL AND CLAY.

Entered Apprentices should * * * * freedom, fervency and zeal, emblematically represented by



There is nothing freer than chalk, because on the slightest touch it leaves a trace behind it; there is nothing more fervent than charcoal, because when properly ignited, to it the most obdurate metals yield; there is nothing more zealous than clay, our mother earth, which is constantly employed in man's use, and should as constantly remind us that from it we came, and unto it we must all return.

Our mother earth alone, of all the elements, has never proved unfriendly to man. The bodies of water deluge him with rain, oppress him with hail, and drown him with inundations; the air rushes in storms, prepares the tempest, and fires light up the volcano; but the earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her accustomed yield, spreading his path with flowers and his table with plenty. Though she produces poison, still she supplies the antidote, and returns with interest every good committed to her care; and when at last he is called upon to pass through the "dark valley of the shadow of death," she once more receives him and gaily covers his remains within her bosom. This admonishes us that from it we came, and to it we must shortly return

CHARGE AT INITIATION INTO THE FIRST DEGREE.

BROTHER

As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable Order—ancient, as having existed from time immemorial, and honorable, as tending in every particular so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid

down than are inculcated in the several Masonic lectures. The greatest and best of men, in all ages, have been encouragers and promoters of the art, and have never deemed it derogatory to their dignity to level themselves with the fraternity, extend their privileges, and patronize their assemblies. There are three great duties which, as a Mason, you are charged to inculcate—to God, your neighbor, and yourself. To God, in never mentioning His name but with that reverential awe which is due from a creature to his Creator; to implore His aid in all your laudable undertakings, and to esteem Him as the chief good. To your neighbor in acting upon the square, and doing unto him as you wish he should do unto you, and to yourself, in avoiding all irregularity and intemperance which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

In the State you are to be a quiet and peaceful subject, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor, be particularly careful to avoid censure and reproach.

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry shall interfere with your necessary vocations; for these are on no account to be

neglected, neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it.

At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will always be as ready to give as you will be to receive instruction.

Finally, keep sacred and inviolable the mysteries of the Order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him unless you are convinced he will conform to our rules, that the honor, glory and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

CLOSING.

* * * * *

THE DEGREE OF FELLOW CRAFT.

SECTION FIRST.

The first section recapitulates important ceremonies, and instructs the diligent craftsman how to proceed in the proper arrangement of the several ceremonies used on the occasion. It should, therefore, be well understood by every officer and member of the Lodge.

CLOTHING.

Apron — white lambskin, same size and shape as that of the preceding degree, lined with white and edged with a binding of white watered silk one-fourth of an inch wide, upon the apron two light blue rosettes, one in each lower corner. Gloves, white, clothes, dark or black.

OPENING.

* * * * *

RECEPTION.

* * * * *

The following passage of Scripture from Amos, chapter viii, verses 7 and 8, is rehearsed:

"Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in His hand

And the Lord said unto me, Amos, what seest thou? And I said, a plumb-line. Then said the Lord, behold, I will set a plumb-line in the midst of my people Israel. I will not again pass by them any more."

* * * * *



The working tools of Fellow Craft are here introduced and explained, which are.

THE PLUMB, SQUARE AND LEVEL.

The Plumb is an instrument made use of by operative Masons to raise perpendiculars; the Square, to square the work, and the Level to lay horizontals, but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes. The Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of virtue, and remembering that we are traveling upon the level of time to "that undiscovered country from whose bourne no traveler returns."

* * * * *

SECTION SECOND.

The second section of this degree refers to the origin of the institution and views Masonry under two denominations, operative and speculative. The period stipulated for rewarding merit is here fixed, and the inimitable moral to which that circumstance alludes is explained. The celestial and terrestrial globes are considered, and here the accomplished Mason may display his talents to advantage in elucidating the Orders of Architecture, the Senses of human nature, and the Liberal

Arts and Sciences, which are severally classed in a regular arrangement.

* * * * * Masonry is considered under two denominations—operative and speculative.

OPERATIVE MASONRY.

By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings and convenient shelters from the vicissitudes and inclemencies of seasons; and while it displays the effects of human wisdom, as well in the choice, as in the arrangement, of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary and beneficent purposes.

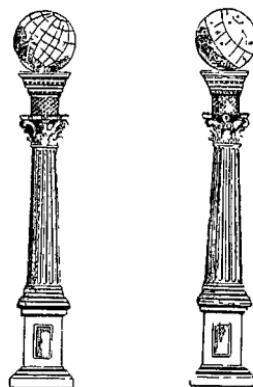
SPECULATIVE MASONRY.

By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy and practice charity. It is so far interwoven with religion as to lay us under obligation to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of

FELLOW CRAFT.

creation, and inspires him with the most ~~exalted~~ ideas of the perfections of his divine Creator. Our ancient brethren wrought in operative as well as speculative Masonry. We work in speculative only. They wrought six days, and rested upon the seventh, because in six days God created the heaven and earth, and rested upon the seventh day, the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

* * * * *



They were eighteen cubits high, twelve in circumference, and were hollow, the better to serve as a

safe repository for the archives of Masonry against inundations and conflagrations.

They were ornamented with chapters of five cubits each, making their whole height twenty-three cubits.

These chapters were adorned with lily work, network and pomegranates, denoting

PEACE, UNITY AND PLENTY.

The lily, from its purity, and the remote situation in which it grows, denotes Peace; the net work, from the intimate connection of all its parts, denotes Unity; and the pomegranate, from the exuberance of its seeds, denotes Plenty.

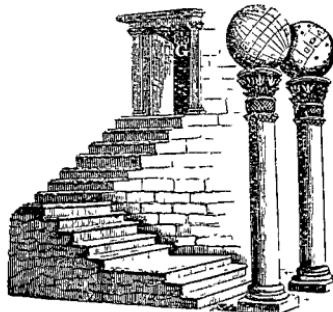
They were further ornamented with two artificial spherical bodies, one on the top of each, representing

THE GLOBES

celestial and terrestrial, which denote the universality of Masonry. They were cast in the plains of Jordan, in the clay grounds between Succoth and Zaradaitha, where all the holy vessels of King Solomon's Temple were

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FLIGHT OF WINDING STAIRS



* * * * *

As the Five Orders of Architecture are considered in this section, a brief description of them may not be improper.

ORDER IN ARCHITECTURE.

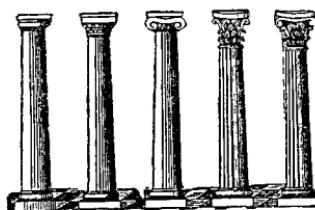
By Order in Architecture is meant a system of all the members, proportions, and ornaments of columns and pilasters, or it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect and complete whole.

ITS ANTIQUITY.

From the first formation of society, Order in Architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the

inclemency of the weather, we learn that they first planted trees on ends, and then laid others across, to support a covering. The bands which connected these trees at the top and bottom are said to have given rise to the idea of the base and capital of pillars, and from this simple hint originally proceeded the more improved art of architecture.

The five orders are thus classed: The Tuscan, Doric, Ionic, Corinthian and Composite.



THE INVENTION OF ORDER IN ARCHITECTURE

The ancient and original Orders in Architecture revered by Masons are no more than three—the Doric, Ionic and Corinthian, which were invented by the Greeks. To these the Romans have added two—the Tuscan and the Composite. To the Greeks, therefore, and not to the Romans, are we indebted for what is great, judicious and distinct in Architecture.

THE FIVE SENSES OF HUMAN NATURE.

The Five Senses of Human Nature, which are Hearing, Seeing, Feeling, Smelling and Tasting, are next referred to and explained.

* * * * *

THE SEVEN LIBERAL ARTS AND SCIENCES

are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.

The science of Geometry is most revered by Masons. Geometry treats of the powers and properties of magnitudes in general, where length, breadth and thickness are considered, from a point to a line, from a line to a superficies, and from a superficies to a solid.

A point is position without magnitude.

A line is a point continued, and a figure of one capacity—namely, length.

A superficies is a figure of two dimensions—namely, length and breadth.

A solid is a figure of three dimensions—namely, length, breadth and thickness.

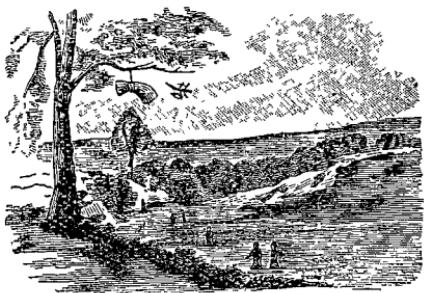
THE ADVANTAGES OF GEOMETRY.

By this science the architect is enabled to construct his plans and execute his designs, the general to arrange his soldiers, the geographer to give us the dimensions of the world and all things therein contained, to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces

By it, also, the astronomer is enabled to make his observations, and to fix the duration of time and seasons, years and cycles. In fine, geometry is the foundation of architecture, and the root of mathematics.

* * * * *

A SYMBOL OF PLENTY.



What does it denote?

How was it represented?

How did it originate?

* * * * *

THE MORAL ADVANTAGES OF GEOMETRY.

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By Geometry we may curiously trace

sealed recesses. By it we may discover the power, nature through her various windings to her most con- the wisdom and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine

By it we may discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same divine Artist, which roll through the vast expanse and are all conducted by the same unerring law of nature.

A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the temple of Solomon, so spacious and magnificent and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Free-masonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive

tongue, and the mysteries of Freemasonry are safely lodged in the repository of faithful breasts. Tools and instruments of architecture, and symbolic emblems, most expressive, are selected by the fraternity, to imprint on the mind wise and serious truths; and thus through a succession of ages, are transmitted, unimpaired, the most excellent tenets of our institution.

* * * * *

CHARGE AT PASSING TO THE DEGREE OF FELLOW CRAFT.

BROTHER.

Being passed to the second degree of Masonry, we congratulate you on your preferment. The internal, and not the external, qualifications of a man, are what Masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your brethren; but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

The study of the liberal arts, that valuable branch of education which tends so effectually to

polish and adorn the mind, is earnestly recommended to your consideration, especially the science of Geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor which we have now conferred, and in your new character it is expected that you will conform to the principles of the Order, by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagement as a Fellow Craft, and to these duties you are bound by the most sacred ties.

CLOSING

* * * * *

THE DEGREE OF MASTER MASON.

SECTION FIRST.

The ceremony of raising to the Sublime Degree of Master Mason is particularly specified, and other useful instructions are given in this branch of the Lecture. To a complete knowledge of the whole Lecture few, indeed, ever arrive, but it is an infallible truth, that he who acquires by merit the mark of pre-eminence which this degree confers receives a reward which amply compensates for all his past diligence and assiduity.

CLOTHING

Apron — white lambskin, of the same size and shape as that of the preceding degrees, lined with white and edged with a binding of sky-blue watered silk three-fourths of an inch in width, with two sky-blue rosettes on the bottom and one on the flap of the apron. Dark or black clothes and white gloves should be worn by officers and brethren.

OPENING.

* * * * *

RECEPTION.

* * * * *

The following passage of Scripture, from Ecclesiastes, chapter xii, verses 1-7, is introduced.

“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them, while the sun, or the light, or the moon, or in the stars, be not darkened, nor the clouds return after the rain in the day when the keepers of the

house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets; when the sound of the grinding is low; and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; Also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond trees shall flourish, and the grasshopper shall be a burden, and desire shall fail because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

* * * * *

THE WORKING TOOLS

of Master Mason are all the implements of Masonry indiscriminately, but more especially the Trowel.



The trowel is an instrument made use of by Operative Masons to spread the cement which unites a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and

affection, that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who can best work, and best agree

* * * * *

SECOND SECTION.

This section recites the historical traditions of the Order, and presents to view a finished picture of the utmost consequence to the Fraternity. It exemplifies an instance of virtue, fortitude and integrity unparalleled in the history of man

* * * * *

Nearer, my God, to Thee

Nearer, my God, to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to Thee!
Nearer to Thee

Though, like a wanderer,
The sun gone down,
Darkness be over me,
My rest a stone,
Yet in my dreams I'd be
Nearer, my God, to Thee!
Nearer to Thee

There let the way appear,
Steps unto heaven,
All that thou sendest me
In mercy given,
Angels to beckon me
Nearer, my God, to Thee!
Nearer to Thee!

Then with my waking thoughts,
Bright with Thy praise,
Out of my stony griefs,
Bethel I'll raise,
So by my woes to be
Nearer, my God, to Thee!
Nearer to Thee!

Or if, on joyful wing,
Cleaving the sky,
Sun, moon and stars forgot,
Upward I fly,
Still all my song shall be,
Nearer, my God, to Thee
Nearer to Thee!

* * * * *



* * * * *

Hark! from the tombs a doleful sound!
My ears attend the cry,
Ye living men come view the ground,
Where you must shortly lie

Princes, this clay must be your bed,
In spite of all your towers,
The tall, the wise, the reverend head,
Must lie as low as ours.

Great God, is this our certain doom?
And are we still secure?
Still walking downward to the tomb,
And yet prepared no more?

Grant us the power of quick'ning grace,
To fit our souls to fly,
That when we drop this dying flesh,
We'll rise above the sky.

Or the following may be used:

PLEYEL'S HYMN

Solemn strikes the funeral chime,
Notes of our departing time,
As we journey here below
Through a pilgrimage of woe.

Mortals now indulge a tear,
For mortality is here!
See how wide her trophies wave
O'er the slumbers of the grave.

Here another guest we bring:
Seraph of Celestial wing,
To our funeral altar come,
Waft this friend and brother home.

Lord of all! below—above—
Fill our hearts with truth and love,
When dissolves our earthly tie,
Take us to Thy Lodge on High.

* * * * *

PRAYER AT RAISING A BROTHER TO THE SUBLIME DEGREE OF MASTER MASON.

Thou, O God! knowest our down-sitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down, he fleeth also as a shadow, and continueth not. Seeing his days are determined the number of his months are with Thee. Thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heaven shall be no more. Yet, O Lord! have compassion on the children of Thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation. *Amen.*

So mote it be.



* * * * *

SECTION THIRD.

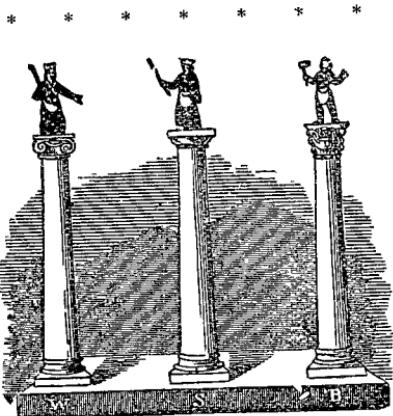


The third section illustrates certain hieroglyphical emblems and inculcates many useful lessons to extend knowledge and promote virtue. It also details many particulars relative to the building of the Temple of King Solomon.

HISTORICAL LECTURE.

Sacred history informs us that it was determined by infinite wisdom that a temple should be founded at the City of Jerusalem, to be erected to God and dedicated to His holy name. The high and distinguished honor of performing this sacred service was denied David, King of Israel, because he had been a man of blood. But he received a promise from the true and living God that he would raise up a seed to serve him, which divine and gracious promise was fulfilled in the person of Solomon, his son, who succeeded him in the kingdom. No sooner had this wise king ascended the throne of his father and begun to wield the scepter over Israel than he took measures to execute the high and holy task which had been imposed upon him, that of building a house to the Lord, his God. At this time the noise of war had ceased in all the land, and peace reigned throughout its borders. The children of Israel now looked forward with peculiar satisfaction for a display of that wisdom which was to astonish the world. We are informed by the writings of Josephus, as well as the Holy Scriptures, that in the second month of the fourth year of King Solomon's reign, and in the third year after the death of David, he began to build the Temple, and during its whole progress, which was about seven years and six months, Mas-

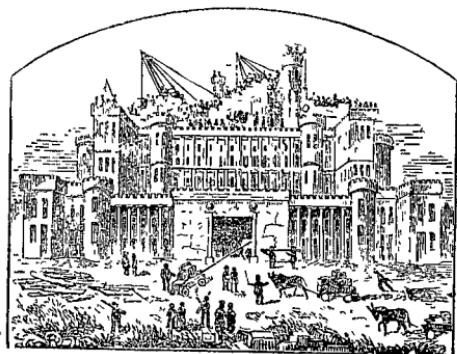
onic tradition informs us that it rained not, except in the night or at a time when the craft were at refreshment, thereby evincing a miraculous interposition of divine providence in that great and glorious work. This famous edifice was situated on Mount Moriah, near the place where Abraham, the father of the faithful, was about to offer up his son Isaac in trial of his faith, and where David met and appeased the destroying angel, who was visible over the threshing floor of Ornan, the Jebusite, and when near its completion it shone with such resplendent splendor as to excite the wonder and admiration of all who beheld it.



These three pillars have been explained in a former

degree. They are here intended to represent * * *

* * * * * is represented by the pillar of Wisdom, because by his wisdom that stupendous model of excellence was erected which immortalized his name. * * * * * is represented by the pillar of Strength, because he strengthened and supported * * * * in that great and glorious work. * * * * is represented by the pillar of Beauty, because by his curious workmanship the Temple was beautified and adorned



This famous edifice was supported by fourteen hundred and fifty-three columns and two thousand, nine hundred and six pilasters, all hewn from the finest Parian marble.

There were employed in its erection three Grand Masters; three thousand, three hundred Overseers

of the Work; eighty thousand Fellow Crafts, or hewers on the mountains and in the quarries, and seventy thousand Entered Apprentices, or bearers of burdens.

These were all so classed and arranged by the wisdom of King Solomon that neither envy, discord nor confusion was suffered to interrupt that universal peace and tranquillity which pervaded the world at that important period until * * * *



The division of Lodges is next explained.

* * * * *

THE THREE STEPS

usually delineated on the Master's carpet, are emblematic of the three principal stages of human life, viz.; Youth, manhood and age. In youth as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors and ourselves; that so in age as Master Masons, we may enjoy the happy reflections con-



sequent on a well-spent life, and die in the hope of glorious immortality

THE POT OF INCENSE



is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and, as this glows with fervent heat, so should our hearts continually glow with gratitude to the great benevolent Author of our existence, for the manifold blessings and comforts we enjoy

THE BEE HIVE

is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that, as we came into the world rational and intelligent beings, so we should ever be industrious ones, never sitting down contented while our fellow creatures around us are in want, when it is in our power to relieve them without inconvenience to ourselves.



THE BOOK OF CONSTITUTIONS,
GUARDED BY THE TILER'S SWORD,



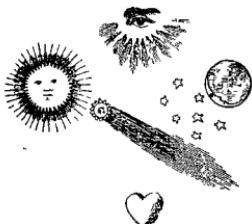
reminds us that we should be ever watchful and guarded in our words and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

THE SWORD POINTING TO A NAKED HEART

demonstrates that justice will sooner or later overtake us, and although our thoughts, words and actions may be hidden from the eyes of men, yet that



ALL-SEEING EYE



whom the Sun, Moon and Stars obey, and under whose watchful care even Comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

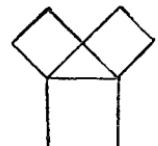
THE ANCHOR AND ARK



are emblems of a well-grounded hope and a well-spent life. They are emblematical of that divine Ark which safely wafts us over this tempestuous sea of troubles, and that Anchor which shall safely moor us into a peaceful harbor, where the wicked cease from troubling and the weary shall find rest.

THE FORTY-SEVENTH PROBLEM OF EUCLID

was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, but more especially



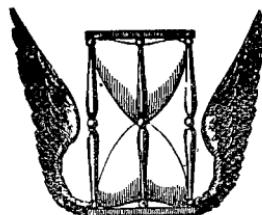
in geometry, or Masonry. On this subject he drew out many problems and theorems; and among the most distinguished, he erected this, which, in the joy of his heart, he called *Eureka*, in the Grecian language signifying, I have found it, and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

THE HOUR GLASS

is an emblem of human life. Behold how swiftly the sands run, and how rapidly our lives are drawing

to a close! We cannot, without astonishment, behold the little particles which are contained in this machine—how they pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour

they are all exhausted. Thus wastes man! Today he puts forth the tender leaves of hope, tomorrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot; and when he thinks his greatness is still aspiring he falls, like autumn leaves, to enrich our mother earth

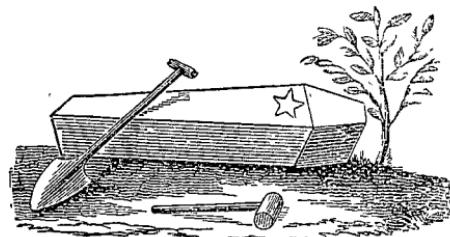


THE SCYTHE

is an emblem of time, which cuts the brittle threads of life and launches us into eternity. Behold what havoc the scythe of time makes among the human race! If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive at the age of manhood, yet, withal, we must soon be cut down by the all-devouring scythe of time and be gathered into the land where our fathers have gone before us.

The last class of emblems are the

SETTING MALL, SPADE, COFFIN AND SPRIG OF ACACIA



* * * * *

Thus we close the explanation of the emblems upon the solemn thought of death, which, without revelation, is dark and gloomy; but we are suddenly revived by the ever-green and ever-living sprig of faith in the merits of the Lion of the Tribe of Judah, which strengthens us with confidence and composure to look forward to a blessed immortality; and we doubt not but that in the glorious morning of the resurrection our bodies will be raised and become as incorruptible as our souls.

Then let us all, my brethren, ever imitate the example of * * * * * in his virtuous and amiable conduct; in his unfeigned piety to God; in his inflexible fidelity to his trust, that we, too, like him, may welcome the grim tyrant Death, and receive him as a kind messenger sent from our Supreme Grand Master to translate us from this imperfect to that all-perfect, glorious and celestial Lodge above, where the Supreme Architect of the Universe presides.

CHARGE AT RAISING TO THE SUBLIME DEGREE OF MASTER MASON.

BROTHER:

Your zeal for the institution of Masonry, the progress you have made in the mystery, and your conformity to our regulations have pointed you out as a proper object of our favor and esteem. You are now bound by duty, honor and gratitude to be faithful to your trust, to support the dignity of your character on every occasion, and to enforce,

by precept and example, obedience to the tenets of the Order.

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the fraternity unsullied must be your constant care; and for this purpose it is your province to recommend to your inferiors obedience and submission, to your equals courtesy and affability, to your superiors kindness and condescension. Universal benevolence you are always to inculcate, and by the regularity of your own behavior afford the best example for the conduct of others less informed. The ancient landmarks of the Order, intrusted to your care, you are carefully to preserve, and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

Your virtue, honor and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you this evening represent. Thus you will render yourself deserving of the honor which we have conferred and merit the confidence that we have reposed.

CLOSING.

* * * * *

MASONIC FUNERAL SERVICE.

GENERAL DIRECTIONS

I No brother can be interred with the formalities of the Order unless he has received the Third Degree of Masonry

II The Master of a Lodge being notified of the death of a brother and of his request to be buried with Masonic ceremonies shall convene his Lodge and make all suitable arrangements to that effect

III If two or more Lodges attend, the ceremonies will be conducted by the Lodge of which the deceased was a member. In the case of a stranger or sojourner, the Master of the senior Lodge present will preside

IV All the brethren who walk in the procession should observe as much as possible a uniformity of dress. A proper badge of mourning around the left arm, with white gloves and aprons, are most suitable. It is recommended to avoid all ostentatious display of Masonic costume

V Musicians, if belonging to the Fraternity, will walk in procession immediately after the Tiler, if they are not Masons they will precede him. Solemn and appropriate pieces of music only should be performed, all others are expressly interdicted

VI. The cushion on which the Holy Bible is placed should be covered with black. A piece of black crepe should be tied around all furniture carried in procession, around each Steward's rod and on the musical instruments. The procession will immediately precede the corpse and the brethren will walk two and two, except such officers as from their stations are to walk otherwise

VII On the coffin will be placed or tied a white apron

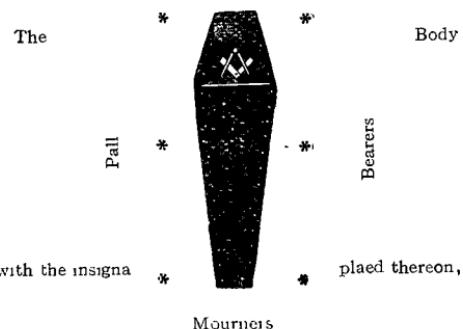
VIII If the Grand Master, Deputy Grand Master or Grand Wardens attend any funeral procession, they will take precedence, and preside over and conduct the ceremonies, unless they desire otherwise. Their place in the procession will be after the Master of the Lodge. Two Deacons, on the right and left, will

attend a Grand Warden. When the Grand Master or Deputy Grand Master is present, the Book of Constitution is borne before him and the Deacons, with black rods, are placed on his right and left, on a line, seven feet apart. If a Past Grand officer appears in the procession he will be recognized with the customary respect

ORDER OF PROCESSION

The following order of procession will be proper to be observed when a single Lodge conducts the ceremonies

Tiler with drawn sword,
Stewards with white rods,
Musicians (if they are Masons, otherwise in advance
of the Tiler),
Master Masons,
Secretary and Treasurer,
Senior and Junior Wardens,
Past Masters of the Lodge,
The Holy Writings, on a cushion carried by the oldest
member of the Lodge present,
The Master, supported by the Senior and Junior Dea-
cons with black rods,
Clergy,



THE LODGE SERVICE.

The brethren being assembled at the Lodge-room, or some other convenient place, the presiding officer will open the Lodge on the Third Degree. After having stated the object of the meeting the service will commence, all the brethren standing:

Master.—Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay. In the midst of life we are in death. Of whom, then, may we seek for succor but of Thee, O Lord, who for our sins are justly displeased?

My brethren, where is the man that liveth, that shall not see death?

Response by the Brethren.—Man walketh in a vain shadow, he heapeth up riches, and cannot tell who shall gather them.

Master.—Can we offer any precious thing to redeem our brother?

Response.—We have not a ransom. The place that once knew him shall know him no more forever

Master.—Shall his name, then, be lost upon the earth?

Response.—We will treasure it in our memories, we will record it in our hearts.

Master.—How, then, will it be known?

Response.—It shall live in the exercise of his virtues.

Master.—When our brother died, did he carry nothing away with him?

Response.—He fulfilled his destiny: Naked he came into the world, and naked he has departed out of it.

Master.—Hear, then, the conclusion of the whole matter: It is the Lord only that can give, and it is the Lord that hath taken away.

Response.—Blessed forever be the name of the Lord.

Master.—Let us endeavor to live the life of the righteous, that our last end may be like his.

Response.—God is our God for ever and ever. He will be our Guide and support even through the dark valley of the shadow of death.

Master.—I heard a voice from heaven, saying unto me, "Write from henceforth, Blessed are the dead who die in the Lord! Even so, saith the Spirit: for they rest from their labors."

The Master here takes the roll on which is inscribed the name, age and Masonic history of the deceased, and says:

ALMIGHTY FATHER! In thy hands we leave, with humble submission, the soul of our departed brother.

The brethren will respond three times, giving the funeral grand honors each time

The will of God is accomplished. So mote it be. *Amen.*

The Master here deposits the roll in the archives and repeats the following or some other suitable prayer:

Most glorious and merciful Lord God! Our Heavenly Father! Author of all good and giver of all mercy! Pour down thy blessings upon us, and

strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our attention toward Thee, the only refuge in time of need. that, when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of Thy mercy may dispel the gloom of death; that after our departure hence in peace, we may be received into thine everlasting kingdom, and there enjoy, in union with our departed friends, the just reward of a pious and virtuous life. *Amen.*

Response—So mote it be

Some appropriate hymn may be sung.

The Master or Chaplain will repeat the following or some other appropriate prayer

Almighty and Heavenly Father, infinite in wisdom, mercy and goodness, extend to us the blessings of Thy everlasting grace. Thou alone art a refuge and help in trouble and affliction. In this bereavement we look to Thee for support and consolation. Strengthen our belief that Death has no power over a faithful and righteous soul. Though the dust returneth to the dust as it was, the spirit returneth unto Thee. As we mourn the departure of a brother beloved from the circle of our fraternity, may we trust that he hath entered into a higher brotherhood, to engage in nobler duties and in heavenly work, to

find rest from earthly labor and refreshment from earthly care. May Thy peace abide within us, to keep us from all evil! Make us grateful for present benefits, and crown us with immortal life and honor. And to Thy name shall be all glory forever. *Amen*

Response—So mote it be.

A procession is then formed, which moves to the house of the deceased, and from thence to the church, or place of interment

THE CHURCH SERVICE

To be used at the church or at the house of the deceased. Immediately after the benediction the Master and Chaplain will take their stations at the head of the coffin, the Senior Warden at the foot, facing the Master, his column on the floor erect. The Junior Warden will occupy a position on the left, midway between the Master and Senior Warden, his column prostrate on the floor. The brethren will form an oblong square or circle, when the service will commence.

Master—“I am the resurrection and the life,” saith the Lord, “he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die” (*St John xi, 25, 26.)

Take ye heed, watch and pray, for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch. Watch ye,

*Lodges or Masters objecting to the use of selections from the New Testament may omit the above paragraph, it was selected, however, for its peculiar fitness and beauty.

therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you I say unto all, Watch (*St. Mark xiii, 33-37.)

Master—What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave? (Ps. lxxxix, 48.)

Response—I will ransom them from the power of the grave: I will redeem them from death. O death, I will be thy plagues: O grave, I will be thy destruction! (Hosea xiii, 14.)

Master—As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. (Ps. ciii, 15, 16.)

Response—Like as a father pitith his children, so the Lord pitith them that fear him. For He knoweth our frame; He remembereth that we are dust. (Ps. ciii, 13, 14.)

Master—The days of our years are threescore years and ten, and if by reason of strength they be fourscore, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. (Ps. xc, 10.)

Response—So teach us to number our days, that we may apply our hearts unto wisdom. (Ps. xc, 12.)

*Lodges or Masters objecting to the use of selections from the New Testament may omit the above paragraph; it was selected, however, for its peculiar fitness and beauty.

Some appropriate hymn will then be sung.

The Master then says:

My brethren, let us pray!

All kneel and join with the Chaplain in saying the Lord's Prayer

Our Father, which art in heaven, Hallowed be thy name, Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, forever. *Amen.* (Matt. vi. 9-13.)

Response—So mote it be.

A procession is again formed, which proceeds to the cemetery. When the procession arrives at the grave the Lodge will form an oblong square, the Master and Chaplain, supported by the Senior and Junior Deacons, standing at the head; the Senior Warden, supported by the Stewards, standing at the foot, and the Junior Warden at the south side opposite the centre of the grave. The Marshal will occupy a place near the foot of the grave and cause a vacant place to be left in the line, at the foot of the grave, for the mourners.

After all other ceremonies have been performed the Masonic service is again resumed.

SERVICE AT THE GRAVE.

Master—From time immemorial it has been the custom of the Fraternity of Ancient Free and Accepted Masons, upon request to accompany the

body of a deceased brother to the place of interment, and there to deposit it with the usual formalities.

In conformity to this ancient usage, we have assembled at this time in the character of Masons to offer before the world the last tribute of our affection for our deceased brother and thereby to demonstrate in the strongest possible manner, the sincerity of our past esteem for him and our steady attachment to the principles of the Fraternity.

Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down, he fleeth also as a shadow, and continueth not. In the midst of life we are in death. Of whom may we seek succor but of Thee, O Lord, who for our sins art justly displeased? Let us pray.

Chaplain—Most glorious and merciful Lord God, Author of all good, and Giver of every perfect gift, vouchsafe, we implore Thee, Thy blessing; and under the solemnities of this occasion bind us closer in the ties of brotherly love and affection. May the present example of mortality sensibly remind us of our approaching end; and may it tend to wean our affections from the things of this transitory world, and to fix them more devotedly upon Thee, the only sure refuge in time of need, and at last, Great Architect of the Universe, when our journey shall be near its end, when the silver cord shall be loosed and the golden bowl be broken. O, in that moment of mortal extremity, may the "Lamp of Thy Love" dispel the gloom of the dark valley, and may we be enabled "to work an entrance" into the Celestial Lodge above

Master—May the Lord bless us and keep us! May the Lord be gracious unto us, and may all our good intentions be crowned with success.

Response—So mote it be.

Master—Glory be to God in the highest: on earth peace and good will towards men.

Response—So mote it be, now, henceforth, and forever. *Amen.*

Here the apron is taken from the coffin and handed to the Master and the coffin is deposited in the grave. The Secretary will then advance and deposit the roll in the grave with the usual form.

Master (or Secretary)—Friend and brother, we bid thee a *last, a long farewell*. Thou art at rest from thy labors: may it be in peace!

Response—So mote it be. *Amen.*

The Master then presents the apron and says

The Lambskin, or White Apron, is an emblem of innocence and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter. Let its pure and spotless surface be to us a perpetual reminder of a purity of life and rectitude of conduct, a never-ending argument for nobler deeds, for higher thoughts, for purer actions. And when at last our weary feet shall have come to the end of life's toil-

some journey, and, from our nerveless grasp shall drop forever the working tools of life, may the record of our life and actions be as pure and spotless as the fair emblem which I now deposit in the grave of our departed brother.

This open grave reminds us of the universal dominion of Death. The arm of friendship cannot interpose to prevent his coming: the wealth of the world cannot purchase our release, nor will the innocence of youth, nor the charms of beauty propitiate his purpose. The mattock, the coffin and the melancholy grave admonish us of our mortality; and that, sooner or later, these frail, weak bodies must moulder in their parent dust.

The Master, holding the evergreen in his hand, continues:

This evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded of our high and glorious destiny beyond the "world of shadows" and that there dwells within our tabernacle of clay an imperishable, immortal spirit, over which the grave has no dominion, and death no power.

This, too, I deposit in the grave.

The brethren then move in procession around the place of interment, the Master remains standing at the head of the grave stepping back about two paces to allow the brethren to pass him. As they severally pass the head of the grave each brother will drop a sprig of acacia into it. In depositing the evergreen, all should strictly observe the proper form, which is by extending the right hand over the grave, dropping the evergreen, then raising the hand, pointing to the zenith, bringing it down upon

the left breast, and thence to the side, thereby signifying that we consign the body of our departed brother to the tomb, commend his spirit to Him who gave it, and that his memory is faithfully cherished within our hearts.

The Funeral Grand Honors are then given in the following manner:

Both arms are crossed on the breast, the left uppermost, the palms of the hands striking the shoulders, they are then raised above the head, the palms striking each other, looking upward at the same time, and then made to fall sharply on the thighs, with the head bowed. *The first and second time in silence*, but during the third time the brethren will audibly pronounce the following words, the arms being crossed on the breast: "We cherish his memory here," when the hands are extended above the head: "We commend his spirit to God who gave it," and when the hands are extended towards the ground. "And consign his body to the earth whence it came."

Master—Forasmuch as it has pleased Almighty God, in His inscrutable providence, to take out of the world the soul of our deceased brother, we therefore commit his body to the grave—earth to earth, ashes to ashes, and dust to dust—looking for the general resurrection in the last day, when the earth and the sea shall give up the dead.

Then the following ode shall be sung:

Hark! from the tombs a doleful sound!
My ears attend the cry,
Ye living men, come view the ground,
Where you must shortly lie.

Princes, this clay must be your bed,
In spite of all your towers;
The tall, the wise, the reverend head,
Must lie as low as ours.

Great God, is this our certain doom?
And are we still secure?
Still walking downward toward the tomb.
And yet prepared no more?

Grant us the power of quick'ning grace,
To fit our souls to fly,
That when we drop this dying flesh,
We'll rise above the sky

Or this:

Solemn strikes the funeral chime,
Notes of our departing time,
As we journey here below
Through a pilgrimage of woe

Mortals now indulge a tear,
For mortality is here!
See how wide her trophies wave
O'er the slumbers of the grave

Here another guest we bring,
Seraph of Celestial wing,
To our funeral altar come,
Waft this friend and brother home

Lord of all! below—above—
Fill our hearts with truth and love,
When dissolves our earthly tie,
Take us to Thy Lodge on High.

The Master then says

Having with the usual Masonic ceremonies committed the body of our brother to its kindred dust, we leave him in the hands of a Being who doeth all things well, who is glorious in holiness, fearful in praises, doing wonders.

To those of his immediate relatives and friends who are most heart-stricken at the loss we have all sustained, we have nothing of this world's consolation to offer. We can only sincerely, deeply, and most affectionately sympathize with them in their afflictive bereavement, and commend them to the Infinite Father who looks down with compassion upon the widow and fatherless in the hour of their desolation. He will fold the arms of His love and protection around those who put their trust and confidence in Him.

Then let us each in our respective stations so improve this solemn warning that at last, when the volume of the record of our life is open, we may receive from the Omniscient, Eternal Judge the thrilling invitation. "Come, ye blest of my Father, inherit the kingdom prepared for you from the foundation of the world."

LET US PRAY.

Chaplain—Almighty and most merciful God, in whom we live and move and have our being, and before whom all men must appear to render an account for the the deeds done in the body: we do most earnestly beseech Thee, as we now surround the grave of our deceased brother, to impress deeply upon our minds the solemnities of this hour. May we ever remember that "in the midst of life we are in death" and so live and act that we shall be fittingly prepared to die when the hour of our departure is at hand.

And O, gracious Father, vouchsafe to us, we pray Thee, divine assistance to redeem our misspent time; and in the discharge of the duties Thou hast assigned us in the erection of our moral edifice, may we have wisdom from on high to direct us; strength commensurate with our task to support us, and the beauty of holiness to adorn and render all our labors acceptable in Thy sight. And at last when our work on earth is done, when the messenger of death shall call us from our labors, may we obtain an everlasting rest in that spiritual house not made with hands, eternal in the heavens. *Amen.*

Response—So mote it be.

The Master then approaches the head of the grave and says:

Soft and safe to thee, my brother, be this earthly bed! Bright and glorious be thy rising from it! Fragrant be the Acacia sprig that here shall flourish! May the earliest buds of spring unfold their beauties o'er this, thy resting place, and here may the sweet-ness of the summer's last rose linger longest! Though the cold blasts of winter may lay them in the dust, and for a time destroy the loveliness of their existence, yet the destruction is not final; and in the spring-time they shall surely bloom again. So, in the bright morning of the world's resurrection, thy mortal frame, now laid in the dust by the chilling blast of Death, shall come again into newness of life, and expand into immortal beauty in realms beyond the skies. Until then, dear brother—until then, farewell!

The grave will now be filled with earth and the service closed with the following benediction by the chaplain:

The peace that passeth all understanding rest and abide in you now and forever. *Amen.*

Response—So mote it be.

The procession will then return to the place whence it set out and the Lodge is closed in the Third Degree.



RITUAL FOR A LODGE OF SORROW.

The following Ritual for a Lodge of Sorrow is recommended for use in the Lodge. While necessarily of a funeral character, it differs essentially from the burial service. In the latter case we are in the actual presence of the departed, and engaged in the last rites of affection and respect for one who has been our companion in life, and whose mortal remains we are about to consign to their last resting place. The Lodge of Sorrow, on the contrary, is intended to celebrate the memory of our departed brethren; and while we thus recall to our recollection their virtues, and temper anew our resolutions so to live that, when we shall have passed the silent portals, our memories may be cherished with grateful remembrance, we learn to look upon death from a more elevated point of view, to see in it the wise and necessary transition from the trials and imperfections of this world, to the perfect life for which our transient journey here has been the school and the preparation. Vocal and instrumental music are indispensable to the proper effect of the ceremony. The brethren should wear dark clothing and white gloves and aprons. There is no necessity for any attempt at secrecy in the ceremonies of Sorrow Lodges. They may be held in churches or public halls, or in the presence of friends at the Lodge-rooms with benefit to all concerned.

PREPARATION OF THE HALL

1. The Lodge-room or hall should be appropriately draped in black, and the several stations covered with the same emblem of mourning.

2. On the Master's pedestal is a skull and lighted taper.

3. In the centre of the hall is placed the catafalque, which consists of a rectangular platform, about six feet long by four wide, on which are two smaller platforms, so that three steps are represented. On the third one should be an elevation of convenient height, on which is placed an urn. The platform should be draped in black, and a canopy of black drapery may be raised over the urn.

4. At each corner of the platform will be placed a candle-stick, bearing a lighted taper, and near it, facing the East, will be seated a brother, provided with an extinguisher, to be used at the proper time.

5. During the first part of the ceremonies the lights in the hall should burn dimly.

6. Arrangements should be made to enable the lights to be increased to brilliancy at the appropriate point in the ceremony.

7. On the catafalque will be laid a pair of white gloves, a lambskin apron, and if the deceased brother had been an officer, the appropriate insignia of his office.

8. When the Lodge is held in memory of several brethren, shields bearing their names are placed around the catafalque.

The brethren being assembled at the Lodge-room, or some other convenient place, the Master of the Lodge to which the deceased brother belonged will open the Lodge in the Third Degree. A procession will then be formed to the hall where the Lodge of Sorrow is to be held in the same order as prescribed in the "Funeral Service."

On arriving at the door of the hall where the Lodge of Sorrow is to be held, the brethren will turn to the right and left, that is, face inward. The Master of the Lodge to which the deceased brother belonged will then pass through between the brethren, supported by a Deacon with rod on either side, followed by the brethren in inverted order to his station in the East. The other officers will take their usual stations and places, and the brethren will take their places in seats especially reserved for them. The door of the hall should then be shut, and not opened again until the ceremony is concluded and the Lodge of Sorrow closed.

OPENING THE LODGE.

The several officers being in their respective stations and places, and the brethren seated, the ceremonies will begin by a voluntary upon the organ, appropriate to the occasion after which the Master will call up the Lodge and say:

Worshipful Master—Brother Senior Warden, for what purpose are we assembled?

Senior Warden—To honor the memory of those brethren whom death hath taken from us; to contemplate our own approaching dissolution, and by the remembrance of immortality, to raise our souls above the consideration of this transitory existence.

Worshipful Master—Brother Junior Warden, what sentiments should inspire the souls of Masons on occasions like the present?

Junior Warden—Calm sorrow for the absence of our brethren who have gone before us; earnest solicitude for our own eternal welfare, and a firm faith and reliance upon the wisdom and goodness of the great Architect of the Universe.

Worshipful Master—Brethren, commanding these sentiments to your earnest consideration, and invoking your assistance in the solemn ceremonies about to take place, I declare this Lodge of Sorrow opened.

The Chaplain will then offer the following or some other suitable prayer.

Grand Architect of the Universe, in whose holy sight centuries are but as days, to whose omniscience the past and the future are but as one eternal present, look down upon Thy children, who still wander among the delusions of time, who still tremble with dread of dissolution and shudder at the mysteries of the future; look down, we beseech Thee, from Thy glorious and eternal day into the dark

night of our error and presumption, and suffer a ray of Thy divine light to penetrate into our hearts, that in them may awaken and bloom the uncertainty of life, reliance upon Thy promises, and assurance of a place at Thy right hand. *Amen.*

Response—So mote it be.

The choir will then sing an appropriate hymn, such as "Friend After Friend Departs," or "Brother, Thou Art Gone to Rest," or "Lead Kindly Light, Amid the Encircling Gloom."

The Worshipful Master, taking the skull in his hand, will then deliver an address, beginning as follows:

Brethren—In the midst of life we are in death, and the wisest cannot know what a day may bring forth. We live but to see those we love passing away into the Silent Land.

Behold this emblem of mortality, once the abode of a spirit like our own; beneath this mouldering canopy once shone the bright and busy eye, within this hollow cavern once played the ready, swift and tuneful tongue; and now, sightless and mute, it is eloquent only in the solemn lessons it teaches us.

Think of those brethren who, but a few days since, were among us in all the pride and power of life; bring to your mind the remembrance of their wisdom, their strength and their beauty, and then reflect that, "to this complexion have they come at last;" think of yourselves, thus will you be when the lamp of your brief existence has been burned out. Think how soon death, for you, will be a reality. Man's life is like a flower, which blooms to-day and to-morrow is faded,

cast aside, and trodden under foot. The most of us, my brethren, are fast approaching, or have already passed the meridian of life, our sun is sinking in the west, and O how much more swift is the passing of our declining years than when we started upon the journey and believed, as the young are too apt to believe that the roseate hues of the rising sun of our existence were always to be continued. When we look back upon the happy days of our childhood, when the dawning intellect first began to exercise its powers of thought, it seems but as yesterday, and that, by a simple effort of the will, we could put aside our manhood, and seek again the loving caresses of a mother, or be happy in the possession of a bauble; and could we now realize the idea that our last day had come, our whole earthly life would seem but as the space of time from yesterday until to-day. Centuries upon centuries have rolled away behind us, before us stretches out an eternity of years to come; and upon the narrow boundary between the past and the present flickers the puny taper we term our life. When we came into the world we knew naught of what had been before us, but, as we grew up to manhood we learned of the past; we saw the flowers bloom as they had bloomed for centuries, we beheld the orbs of day and night pursuing their endless course among the stars, and as they pursued it from the birth of light we learned what men had thought and said and done, from the beginning of the world to our day; but only through the eye of faith can we behold what is to come hereafter, and only through a firm reliance up-

on the Divine promises can we satisfy the yearnings of an immortal soul. The cradle speaks to us of remembrance, the coffin of hope, of a blessed trust in a glorious immortality, and a never ending existence beyond the gloomy portals of the tomb!

Let these reflections convince us how vain are all the wranglings and bitternesses engendered by the collisions of the world, how little in dignity above the puny struggles of ants over a morsel of food or for the possession of an inch of soil.

What shall survive us? Not, let us hope, the petty strifes and bitternesses, the jealousies and heart-burnings, the small trials and mean advantages we have gained, but rather the noble thoughts, the words of truth, the works of mercy and justice, that ennable and light up the existence of every honest man, however humble, and live for good when his body, like this remnant of humanity, is mouldering in its parent dust

Let the proud and vain consider how soon the gaps are filled that are made in society by those who die around them, and how soon time heals the wound that death inflicts upon the loving heart; and from this let them learn humility, and that they are but drops in the great ocean of humanity.

And when God sends his angel to us with the scroll of Death let us look upon it as an act of mercy, to prevent many sins and many calamities of a longer life, and lay our heads softly down, like one

*"Who wraps the drapery of his couch about him,
And lies down to pleasant dreams"*

For this, at least, man learns by death that his calamities are not immortal. To bear grief honorably and temperately, and to die willingly, are the duties of a good man and a true Mason.

Singing of hymn by choir, such as "Nearer, my God, to Thee," or piece of solemn music, or both.

Worshipful Master (calling up the Lodge)—Lord, Thou hast been our dwelling place in all generations.

Senior Warden—Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

Junior Warden—Thou turnest man to destruction and sayest, Return, ye children of men.

Worshipful Master—For a thousand years in thy sight are but as yesterdays when it is past, and as a watch in the night.

Senior Warden—Thou carriest them away as with a flood; they are as asleep; in the morning they are like grass which groweth up.

Junior Warden—In the morning it flourishes and groweth up; in the evening it is cut down and withereth.

Worshipful Master—For we are consumed by Thine anger, and by Thy wrath are we troubled.

Senior Warden—Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.

Junior Warden—For all our days are passed away

in Thy wrath; we spend our years as a tale that is told.

Worshipful Master—The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

Senior Warden—Who knoweth the power of Thine anger? Even according to Thy fear, so is Thy wrath.

Junior Warden—So teach us to number our days that we may apply our hearts unto wisdom.

The Master and Wardens resume their seats: the brethren are seated, and the Chaplain rises, who reads or recites the following, or other appropriate passage, of Scripture:

Chaplain—Lo! He goeth by me, and I see Him not. He passeth on also, but I perceive Him not. Behold! He taketh away, and who can hinder Him?

Man that is born of woman is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined the number of his months are with Thee. Thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree if it be cut down, that it will sprout again; and that the tender branch thereof will not cease. Though the roots thereof wax old in the earth and the stock thereof die in the ground, yet through the scent of water it will bud

and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more they shall not awake nor be raised out of their sleep.

My days are passed, my purposes are broken off, even the thoughts of my heart. If I wait, the grave is mine house. I have made my bed in the darkness. I have said to corruption, "Thou art my father." And where is now thy hope? As for my hope, who will see it? They shall go down to the bars of the pit, where our rest together is in the dust.

My bone cleaveth to my skin and to my flesh. Oh! that my words were now written; Oh! that they were printed in a book; that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and He shall stand at the latter day upon the earth. And though after my skin worms shall destroy this body, yet in my flesh shall I see God. Whom I shall see for myself and mine eyes shall behold, and not another.

For Thou cast me into the deep, in the midst of the seas, and Thy floods compassed me about; all Thy billows and Thy waves passed over me. Then I said, I am cast out of Thy sight; yet will I look again toward Thy holy temple. The waters compassed me about, even to the soul, the depths closed me round about, the weeds were wrapped about my head.

I said, in the cutting off of my day I shall go to the gates of the grave; I am deprived of the residue of my years; I said, I shall not see the Lord, even the Lord in the land of the living; I shall behold man no more with the inhabitants of the world. Behold! for peace I had great bitterness; but Thou hast in love to my soul delivered it from the pit of corruption. For the grave cannot praise Thee, death cannot celebrate Thee; the living, the living he shall praise Thee as I do this day.

Are not my days few? Cease, then, and let me alone, that I may take comfort a little before I go whence I shall not return even to the land of darkness, and the shadow of death. A land of darkness as darkness itself, and of the shadow of death, without any order; and where the light is as darkness.

An interval of profound silence, all the lights in the hall put out, save the three small burning tapers at the East, West and South Stations, the four brethren around the catafalque will also extinguish their tapers; after another period of silence, Low Twelve will be sounded on a gong, *very slowly*, then the Master will address the Senior Warden:

Worshipful Master—Brother Senior Warden, in this hour of gloom and darkness, when death stares us in the face, when the skin slips from the fingers, and the flesh cleaves from the bones, what shall we do?

Senior Warden—Worshipful Sir, the light of nature and of reason fails us here. The feeble rays penetrate not the darkness of the tomb! Let us

look above to Him whose omniscience ruleth both death and the grave."

Worshipful Master—Brother Chaplain, lead us in addressing our earnest petitions to that Almighty Father, who ever lends a listening ear to His suffering children.

Chaplain—Our Father, who art in heaven, it hath pleased Thee to take from among us those who were our brethren. Let time, as it heals the wounds thus inflicted upon our hearts and upon the hearts of those who were near and dear to them, not erase the salutary lessons engraved there; but let those lessons, always continuing distinct and legible, make us and them wiser and better. And whatever distress and trouble may hereafter come upon us, may we ever be consoled by the reflection that Thy wisdom and Thy love are equally infinite, and that our sorrows are not the visitations of Thy wrath, but the result of the great law of harmony by which everything is being conducted to a good and perfect issue in the fullness of Thy time. Let the loss of our brethren increase our affection for those who are yet spared to us, and make us more punctual in the performance of the duties that Friendship, Love and Honor demand. When it comes to us also to die may a firm and abiding trust in Thy mercy dispel the gloom and dread of dissolution. Be with us now, that we may serve Thee in spirit and understanding. And to Thy name shall be ascribed the praise forever. *Amen.*

Response—So mote it be.

Worshipful Master—Brother Senior Warden, your advice was timely and well. Masons should always remember that when human strength and wisdom fail, they have an inexhaustible fountain of both open to them from above, through the medium of prayer. Brothers Senior and Junior Wardens, join me around these solemn emblems of mortality, and assist me in paying the last Masonic honors to our departed brethren.

The Wardens, Deacons and Stewards will now approach the East and form a procession, thus:

Two Stewards with white rods,
Two Wardens, with columns,
The Worshipful Master, supported by the Senior and
Junior Deacons with black rods,

The procession will move once around the catafalque to slow and solemn music (Pleyel's Hymn is very appropriate). On arriving at the East, the procession will halt and open to the right and left. The Junior Warden will then advance to the catafalque, and, placing upon it a bunch of white flowers, will say:

Junior Warden—In memory of our departed brethren, I deposit these white flowers, emblematical of that pure life to which they have been called, and reminding us that as these children of an hour will droop and fade away, so, too, we shall soon follow those who have gone before us, and inciting us so to fill the brief span of our existence that we may leave to our survivors a sweet savor of remembrance.

Here the Funeral Grand Honors are given *once*.
The Junior Warden then returns to his place and an interval of profound silence will be observed.

The procession will then be formed and move as before to the sound of slow music *twice* around the catafalque.

They will open as before, and the Senior Warden approaching the catafalque, will place upon it a wreath of white flowers, and say.

Senior Warden—As the sun sets in the west, to close the day and herald the approach of night, so one by one we lay us down in the darkness of the tomb to wait in its calm repose for the time when the heaven shall pass away as a scroll, and man standing in the presence of the Infinite, shall realize the true end of his pilgrimage here below. Let these flowers be to us the symbol of remembrance of all the virtues of our brethren who have preceded us to the Silent Land, and token of that fraternal alliance which binds us while on earth, and which we hope will finally unite us in heaven.

Here the Funeral Grand Honors are given *twice*.
The Senior Warden then returns to his place, and an interval of profound silence will be observed.

The procession will again be formed, and move *three* times around the catafalque to slow music as before.

Arriving in the East, the Master will advance and place upon the urn a wreath of *evergreen*, and say.

Worshipful Master—It is appointed unto men once to die, and after death cometh the resurrection. The dust shall return to the earth, and the spirit unto God who gave it. In the grave all men are equal; the good deeds, the lofty thoughts, the heroic

sacrifices alone survive and bear fruit in the lives of those who strive to emulate them.

While, therefore, nature will have its way, and our tears will fall upon the graves of our brethren, let us be reminded by the evergreen, symbol of our faith in immortal life, that the dead are but sleeping, and be comforted by the reflection that their memories will not be forgotten, that they will still be loved by those who are so soon to follow them, that in our archives their names are written, and that in our hearts there is still a place for them. And so, trusting in the infinite love and tender mercy of Him without whose knowledge not even a sparrow falls, let us prepare to meet them where there is no parting, and where with them we shall enjoy eternal rest.

Here the Funeral Grand Honors are given *three* times, all repeating together at the last “The will of God is accomplished. So mote it be *Amen*”

After an interval of profound silence, the Master having returned to his place in the East, and the Wardens, Deacons and Stewards to their places, the Master will lead in the following service, all joining in the responses.

Worshipful Master—Oh, give thanks unto the Lord, for He is good.

Response—For His mercy endureth forever.

Worshipful Master—Oh, give thanks unto the God of Gods.

Response—For His mercy endureth forever.

Worshipful Master—Oh, give thanks unto the Lord of Lords.

Response—For His mercy endureth forever.

Worshipful Master—To Him who alone doeth great wonders.

Response—For His mercy endureth forever.

Worshipful Master—To Him that by wisdom made the heaven.

Response—For His mercy endureth forever.

Worshipful Master—To Him that stretched out the earth above the waters.

Response—For His mercy endureth forever.

Worshipful Master—To Him that made great lights.

Response—For His mercy endureth forever.

Worshipful Master—The sun to rule by day.

Response—For His mercy endureth forever.

Worshipful Master—The moon and stars to rule by night.

Response—For His mercy endureth forever.

Worshipful Master—Who remembered us in our low estate.

Response—For His mercy endureth forever.

Worshipful Master—Oh, give thanks unto God of heaven.

Response—For His mercy endureth forever.

After which the Master will address the Chaplain as follows:

Worshipful Master—Brother Chaplain, read to us from Holy Writ, that Great Light in Masonry, words of comfort and hope, to cheer us in our darkness and despondency.

The Chaplain will then proceed to the catafalque, where he will conduct the following service

Chaplain—But some man will say. How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased Him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies.

Response (by all)—And bodies terrestrial.

Chaplain—But the glory of the celestial is one.

Response—And the glory of the terrestrial is another.

Chaplain—There is one glory of the sun and another glory of the moon and another glory of the stars

Response—For one star differeth from another star in glory.

Chaplain—So also is the resurrection of the dead. It is sown in corruption.

Response—It is raised in incorruption.

Chaplain—It is sown in dishonor.

Response—It is raised in glory.

Chaplain—It is sown in glory.

Response—It is raised in weakness.

Chaplain—It is sown in power.

Response—It is raised in a natural body.

Chaplain—It is sown a natural body.

Response—It is raised a spiritual body.

Chaplain—There is a natural body and there is a

spiritual body; and so it is written, The first man, Adam, was made a lying soul.

Response—The last Adam was made a quickening spirit.

Chaplain—The first man is of the earth, earthly.

Response—The second man is the Lord from heaven.

Chaplain—As is the earthly, such are they also that are earthly.

Response—And as is the heavenly, such are they also that are heavenly.

Chaplain—And as we have borne the image of the earthly,

Response—We shall also bear the image of the heavenly.

Chaplain—Behold! I show you a mystery. We shall not all sleep.

Response—But we shall all be changed.

Chaplain—In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption.

Response—And this mortal must put on immortality.

Chaplain—So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written:

Response—Death is swallowed up in victory.

Chaplain—O Death, where is thy sting,

Response—O Grave, where is thy victory?

As the concluding words are pronounced, "O grave, where is thy victory?" the lights in the hall will be raised to great brilliancy; the four brethren sitting around the catafalque will relight the tapers while a strain of triumphant music will be played, simultaneously with the turning on of the lights.

The Chaplain will return to his place in the East and the choir should sing a triumphant hymn.

The Master will then address the Orators who have been chosen to pronounce the eulogiums on the deceased brethren as follows:

Worshipful Master—Brother Orators, let Masonry speak to us through your lips of our deceased brethren, who have gone away from us. Tell us the story of their lives, and recount their virtues, that we may remember and imitate them. But let their faults and their errors be forgotten and forgiven, for to say that they had these is but to say that they were human.

The Orator or Orators will then pronounce the eulogium or eulogiums. Should there be more eulogiums than one, they should be interspersed with music.

After the concluding oration, the choir will sing a closing ode to the tune of "Old Hundred."

CLOSING CEREMONY.

Worshipful Master—Brother Senior Warden, our recollections of our departed brothers have been refreshed, and we may now ask ourselves were they just and perfect Masons, worthy men, unwearied toilers in the vineyard, and possessed of so many virtues as to overcome their faults and shortcom-

ings? Answer these questions as Masons should answer.

Senior Warden—Worshipful Sir, man judgeth not of man. He, whose infinite and tender mercy passeth all comprehension, whose goodness endureth forever, has called our brethren hence. Let Him judge.

In ancient Egypt, no one could gain admittance to the sacred asylum of the tomb until he had passed under the most solemn judgment before a grave tribunal.

Princes and peasants came there to be judged, escorted only by their virtues and their vices. A public accuser recounted the history of their lives, and threw the penetrating light of truth on their actions. If it were adjudged that the dead man had led an evil life, his memory was condemned in the presence of the nation, and his body was denied the honors of sepulture.

Masonry has no such tribunal to sit in judgment upon her dead; with her, the good which her sons have done lives after them, and the evil is interred with their bones. She does require, however, that whatever is said concerning them shall be the truth; and should it ever happen that of a Mason who dies nothing good can be truthfully said, she will mourn fully and pityingly bury him out of her sight, in silence.

Worshipful Master—Brethren, let us profit by the admonitions of this solemn occasion; lay to heart the truths to which we have listened, and resolve so

to walk that when we lay us down to the last sleep, it may be the privilege of the brethren to strew white flowers upon our graves, and keep our memories as a pleasant remembrance.

Brother Senior Warden, announce to the brethren that our labors are now concluded, and that it is my pleasure that this Lodge of Sorrow be now closed.

Senior Warden—Brother Junior Warden, the labors of this Lodge of Sorrow being now ended, it is the pleasure of the Worshipful Master that it be now closed. Make due announcement to the brethren, and invite them to assist.

Junior Warden (calling up the Lodge)—Brethren, the labors of this Lodge of Sorrow being now ended, it is the pleasure of the Worshipful Master that it be now closed

Worshipful Master—Let us unite with our Chaplain in an invocation to the Throne of Grace.

Usual closing prayer by the Chaplain.

Worshipful Master—This Lodge of Sorrow is now closed.

Usual Masonic benediction by the Chaplain
The Master will then seat the Lodge in the usual way.

After the public has retired, the procession will then be reformed in the same order and return to the place from whence it set out, where the duties of Freemasonry will be resumed and the Lodge closed in due form.

CEREMONY OF LAYING A CORNER STONE.

This is distinctively a Grand Lodge ceremony, and requires the opening of the Grand Lodge. It cannot be performed by a Subordinate Lodge.

These ceremonies are conducted by the Grand Master in person, or by some brother acting for him, under special written authority, assisted by the Grand Officers or brethren appointed to fill their places for the time being. All affiliated Masons are entitled to a place in the procession.

No corner-stone should be laid with Masonic ceremonies except those of acknowledged public structures, such as churches, court-houses, school buildings, or asylums, or buildings which are to be used for Masonic purposes, and then only by special request of the proper authorities.

When practicable, the stone should be laid in the Northeast corner of the building, and engraved with the year of Masonry in which, and the name of the Grand Master by whom, it is laid.

Suitable arrangements must be made for lowering the stone by three gradual motions. A platform, sufficiently large to accommodate the Grand Master and the officers of the Grand Lodge, the Chief Magistrate and other civil officers of the place, and the official body under whose charge the structure is to be erected, is necessary. It is the duty of the local Lodge to see that all the preparations are made, and also the proper solemnity observed by the spectators.

A band of music is provided and the brethren appear in the insignia of the Order, dressed in black with white gloves and aprons.

The Grand Lodge is convened at the appointed time, at some convenient and suitable place, and is opened in Ample Form.

The proper instructions are given by the Grand Master, after which the procession, being arranged by the Grand Marshal, sets out in the following order:

Music,

Tiler, with drawn sword,
Two Stewards, with white rods,

Marshal

Master Masons, two and two,
Two Stewards, with white rods,
Junior Deacons,
Senior Deacons,
Secretaries,
Treasurers,
Past Wardens,
Junior Wardens,
Senior Wardens,
Past Masters,
Masters of Lodges,
Grand Tiler, with drawn sword,
Grand Stewards, with white rods,
A brother with a golden vessel containing corn,
Two brothers with silver vessels, one containing wine,
the other oil,
Principal Architect with Square, Level and Plumb,
Grand Secretary and Grand Treasurer,
The Holy Bible, Square and Compasses, carried by a
Master of a Lodge, supported by two Stewards with
white rods;
Grand Chaplain,
The Five Orders,
Past Grand Wardens,
Past Deputy Grand Masters,
Past Grand Masters,
Chief Magistrate of the place (if a Mason),
Grand Wardens,
Deputy Grand Master;
Book of Constitutions, carried by the Master of the
oldest Lodge;
Grand Master, supported by the two Grand Deacons,
with black rods

On arriving at the structure where the stone is to be laid, the procession opens to the right and left, and uncovering, the Grand Master and his officers repair to the platform, which will be surrounded by the rest of the brethren.

The band will then discourse music, or a choir will sing some appropriate ode:

After which the Grand Master will say:

As Masons we are taught in all our work that before engaging in any great or important undertaking, to first invoke the blessings of God. I therefore command silence and due attention, and call upon you to unite with our Right Worshipful Grand Chaplain in an address to the Throne of Grace.

The Grand Chaplain will then offer the following or an extemporeaneous prayer:

Almighty, Eternal God, Creator and upholder of the universe, who in the beginning hast laid the foundation of the earth; and the heaven are the work of Thy hands; as children of Thy creation we, too, create and make, plan and mold; and we, Thy servants, by Thy kind providence, are assembled here to-day to lay this foundation stone, on which shall rest a building to be closely identified with the highest interests of this city and county. Thou, O God, knowest our needs in this, our present work. In Thee is our wisdom, in Thee is our strength. Vouchsafe to us, we implore Thee, grace, wisdom and understanding, that we may discharge the solemn duties of this hour to Thy honor and glory.

We fervently implore Thy blessing on all who shall be engaged in the erection of this building. May all their bones be kept, that not one of them be broken. Give Thine angels charge over them. to

keep them in all their ways. May the Master, Fellow Crafts and Apprentices be directed by Thy most gracious favor, and furthered by Thy continued help. And may that more glorious building, of which this shall be typical, be cemented and adorned, completed and preserved by those goodly offices and kindly affections which He requires who will lay judgment to the line, and righteousness to the plummet. And from this corner-stone, well-tried, true and trusty, may the good work advance in peace and harmony, until all worthy brethren shall bring forth the headstone with shoutings, crying grace, grace unto it.

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation, that among all the changes and chances of this mortal life they may ever be defended by Thy most gracious and ready help. And to Thy name will we give all the praise, both now and forever. Amen.

Response—So mote it be.

Some appropriate anthem is then sung.

The Grand Master will then say:

Right Worshipful Senior Grand Warden, it has been the custom among the fraternity of Ancient Free and Accepted Masons, from time immemorial, on invitation, to assemble the craft and lay, with

appropriate ceremonies, the foundation stones of public edifices. In obedience to that custom, and having accepted the invitation of the building committee to lay, in due and ancient Masonic form, the corner-stone of this building now in process of erection, I am here to-day with the officers of the Grand Lodge to perform that duty. It is, therefore, my order, and you will proclaim it to the Right Worshipful Junior Grand Warden, and he to the craft, and others present, that they, having due and timely notice thereof, may govern themselves accordingly.

Senior Grand Warden—Right Worshipful Junior Grand Warden, it is the order of the Most Worshipful Grand Master of Masons of the State of Alabama and its Masonic Jurisdiction, that the corner-stone of this building be now laid in due and ancient Masonic form. This you will proclaim to the Craft and all present, that the proceedings of this occasion may be observed with due and becoming solemnity.

Junior Grand Warden—Brethren of the Masonic fraternity, and all present, take notice that the Most Worshipful Grand Master of Masons of the State of Alabama and its Masonic Jurisdiction, will now cause to be tested and tried the corner-stone of this building, that he may lay the same in due and ancient Masonic form. You will therefore observe that order and decorum which becomes the dignity and solemnity of the occasion.

If the building is intended for Masonic uses, the following will be introduced, *but not otherwise*

The Grand Master will call for the working tools of a Mason, anoint them with oil, and deliver them to the Master of the building Lodge.

[*Grand Master*—Worshipful Master of _____ Lodge, No. _____, what will your Lodge be like?

The Master answers nothing, but, lifting up his right hand, points first to heaven, then, letting it fall, points to the earth and then extends both arms to their utmost limit

Grand Master—It is a good plan, Worshipful Master, but have you nothing more to tell me?

The Master makes no verbal reply to this question, but puts his right hand on his heart and presses the forefinger of his left hand on his lips

Grand Master—The Worshipful Master does well, brethren; let us copy his example]

Grand Master—Right Worshipful Grand Treasurer, it has ever been the custom of the Craft, on occasions like the present, to deposit in the cavity of the stone placed at the northeast corner of the building certain memorials of the period in which it was erected, so that if, in the lapse of ages, the fury of the elements, the violence of man, or the slow but certain ravages of time should lay bare its foundation, an enduring evidence may be found by succeeding generations to bear testimony to the untiring industry of Free and Accepted Masons. Has such a deposit been prepared?

Grand Treasurer—It has, Most Worshipful Grand Master, and the memorials are now in the casket before you.

Grand Master—Right Worshipful Grand Secretary you will read the list of memorials, that all may be informed.

The Grand Secretary then reads the list of articles, amongst which there should be a copy of the Holy writings, a list of the officers of the Grand Lodge for the current year and of the officers of the acting Grand Lodge by whom the stone is laid, and if the building is for Masonic uses a roll of the building Lodge, and if the building is a church or public edifice, a list of the Official Board having charge of its erection, to which there may be added copies of the local papers, the names of the public officers of the city and county, the order of procession and the programme of the occasion, the coins and currency of the country, etc.

At the conclusion of the reading of the articles deposited:

Grand Master—Right Worshipful Grand Treasurer you will now deposit the casket in the cavity prepared for it, and may the Grand Architect of the Universe, in His infinite wisdom, grant that ages upon ages shall pass away ere it again be seen by human eyes.

All respond—So mote it be.

Then, during music, the Grand Treasurer will make the deposit

Grand Master—Right Worshipful Grand Marshal, you will direct the Craftsmen to furnish the cement, and the Architect to be prepared to lower the stone to its proper position.

Grand Marshal—Craftsmen, you will furnish the cement, and, _____ Architect, you will be prepared to lower the stone as you may be directed.

The cement is furnished by the Craftsmen, and the Architect states that the stone is ready to be lowered, and presents the Grand Master with a trowel, when the Grand Master spreads the cement over the top of the stone on which the corner-stone will rest

Grand Master—Architect, let the stone be lowered one-third of the distance Brethren, join with me in the Public Grand Honors once. (The order is obeyed.) Let the stone be lowered two-thirds of the distance. Brethren, the Public Grand Honors twice. (The order is obeyed.) Let the stone be lowered to its position Brethren, join with me in the Public Grand Honors by three times three (The order is obeyed.)

During the lowering of the stone appropriate music will be furnished by the band, or the following may be sung by the choir, to the tune of "Old Hundred"

Master Supremel to Thee this day,
Our corner-stone with praise we lay,
And resting on Thy word fulfill'd,
To Thee, O Lord¹ our house we build

Nor build we here with strength alone
Or carven wood or sculptured stone,
But squarely hewed and broadly planned,
Our lines we raise, like ashlar grand

By Thee, O Lord, our work destined,
The widow's son his help shall find,

And we shall frame, for trembling youth,
The winding stairs that lead to Truth.

In Faith we toil, in Hope we climb
To Charity, our Arch sublime,
And evermore the Key-stone see,
O Master! Lord! in Thee! in Thee!

The principal Architect then presents the Grand Master with the Plumb, Level and Square, saying:

Most Worshipful Grand Master, the necessary preparations having been made for laying the corner-stone of this building, I present you the Plumb, Level, and Square, those useful implements of the Craft, by which you will be able to ascertain that the materials have been properly prepared, and the corner-stone you are about to lay well formed, true and trusty.

The Grand Master, taking the three implements in his hand, distributes them successively, the Plumb to the Junior Grand Warden, the Level to the Senior Grand Warden, the Square to the Deputy Grand Master, and says

Grand Master—Right Worshipful Deputy Grand Master, what is the jewel of your office?

Deputy Grand Master—The Square, Most Worshipful Grand Master.

Grand Master—What are its moral and Masonic uses?

Deputy Grand Master—To square our actions by the square of virtue, and prove our work

Grand Master—Apply the implement of your

office to that portion of the corner-stone which needs to be proved, and make report.

The Deputy Grand Master applies the Square to the stone and says. •

Most Worshipful Grand Master, I find the corner-stone to be square. The Craftsmen have performed their duty.

Grand Master—Right Worshipful Senior Grand Warden, what is the jewel of your office?

Senior Grand Warden—The Level, Most Worshipful Grand Master.

Grand Master—What are its moral and Masonic uses?

Senior Grand Warden—Morally it teaches us equality, and its use is to lay horizontals.

Grand Master—Apply the implement of your office to the corner-stone and make report.

The order is obeyed.

Senior Grand Warden—Most Worshipful, I find the corner-stone to be level. The Craftsmen have performed their duty.

Grand Master—Right Worshipful Junior Grand Warden, what is the jewel of your office?

Junior Grand Warden—The Plumb, Most Worshipful Grand Master.

Grand Master—What are its moral and Masonic uses?

Junior Grand Warden—Morally, it teaches rectitude of conduct, and we use it to try perpendiculars.

Grand Master—Apply the implement of your office to the several edges of the corner-stone and make report.

The order is obeyed.

Junior Grand Warden—Most Worshipful, I find the corner-stone to be plumb The Craftsmen have performed their duty.

The Grand Master approaches the stone and striking it three times with his gravel, will say:

Grand Master—This corner-stone has been duly tested by the proper implements of Masonry I find that the Craftsmen have skillfully and faithfully performed their duty, and I do declare the stone to be well formed, true and trusty, and correctly laid, according to the rules of our ancient craft. And may this work, auspiciously begun, be continued and completed by the benign principles of peace, harmony and brotherly love.

Let the elements of consecration now be presented.

The Deputy Grand Master comes forward with the vessel of corn, and scattering it on the stone, says:

I scatter this corn as an emblem of plenty. May the blessings of bounteous heaven be showered upon us, and upon like patriotic and benevolent undertakings, and inspire the hearts of the people with virtue, wisdom and gratitude.

Response—So mote it be

The Senior Grand Warden then comes forward with the vessel of wine, and pouring it upon the stone, says

I pour this wine as an emblem of joy and gladness. May the Great Ruler of the Universe bless and prosper our national, state and city governments, preserve the union of the States, and may it be a bond of friendship and brotherly love that shall endure through all time.

Response—So mote it be

The Junior Grand Warden then comes forward with the vessel of oil, and pouring upon the stone, says:

I pour this oil as an emblem of peace. May its blessings abide with us continually, and may the grand Master of heaven and earth shelter and protect the widow and orphan, shield and defend them from the trials and vicissitudes of the world, and so bestow mercy upon the bereaved and afflicted, that they may know sorrow and trouble no more.

Response—So mote it be.

The Grand Master, standing in front of all and extending his hands makes the following

INVOCATION.

May the all-bounteous Author of nature bless the inhabitants of this place with an abundance of the necessities, conveniences and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident; long preserve the structure from decay; and grant to us

all a supply of the corn of nourishment, the wine of refreshment, and the oil of joy.

Grand Master—Brethren, assist me in giving the Public Grand Honors.

The Grand Master then delivers over to the Architect the implements of Architecture, saying:

Worthy Brother (or Sir), having thus far, as Grand Master of Masons, laid the corner-stone of this structure, I now deliver these implements of your profession into your hands, intrusting you with the superintendence and direction of the work, having full confidence in your skill and capacity to conduct the same in such a manner that the building may rise in order, harmony and beauty, and perfected in strength, that it may answer every purpose for which it is intended, to your credit and the satisfaction and honor of those who have trusted you with the work, having no doubt that as it has been happily begun, it will be carried on, by God's will, to a happy ending.

Some appropriate anthem may now be sung
Then follows an

ORATION

or the Grand Master may address the assembly as follows

Men and brethren here assembled, be it known unto you that we be lawful Masons, true and faithful to the laws of our country, and engaged, by solemn obligations to erect magnificent buildings, to be serviceable to the brethren, and to fear God,

Great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which cannot be divulged, and which have never been found out, but these secrets are lawful and honorable, and not repugnant to the laws of God or man. They were intrusted in peace and honor to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our Craft were good and our calling honorable, we should not have lasted for so many centuries, nor should we have been honored with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests and defend us from all adversaries. We are assembled here to-day in the face of you all, to build a house, which we pray God may deserve to prosper, by becoming a place of concourse for good men, and promoting harmony and brotherly love throughout the world, till time shall be no more.

Response—So mote it be. *Amen.*

A voluntary collection is then made by the Grand Stewards among the brethren for the needy workmen, or other appropriate object, as may be suggested by the Grand Master, and the sum thus collected is placed upon the stone by the Grand Treasurer, during which the following song is sung in honor of Masonry:

Air—America

Hail, Masonry divine,
Glory of ages shine,
Long may'st thou reign
Where'er thy Lodges stand.

May they have great command,
And always grace the land,
Thou art divine

Great fabrics still arise,
And grace the azure skies—
Great are thy schemes,
Thy noble orders are
Matchless beyond compare,
No art with thee can share
Thou art divine

Hiram, the Architect,
Did all the craft direct
How they should build,
Solomon, great Israel's King,
Did mighty blessings bring,
And left us room to sing.
Hail, Royal Art!

Grand Master—Right Worshipful Grand Marshal, make proclamation that this corner-stone has been laid agreeably to the usages of Ancient Craft Masonry, and in Ample form.

Grand Marshal—By order of the Most Worshipful Grand Master of Masons of the State of Alabama and its Masonic Jurisdiction, I proclaim that this corner-stone is laid agreeably to the usages of Ancient Craft Masonry, and in Ample Form.

The following or some other appropriate benediction is then pronounced by the Grand Chaplain

The Lord bless us and keep us: the Lord make His face to shine upon us and be gracious unto us the

Lord lift up His countenance upon us and give us peace. *Amen.*

Response—So mote it be.

After which the procession returns in the same order to the place whence it set out, and the Grand Lodge is closed in Ample Form



DEDICATION OF MASONIC HALLS.

At the time appointed for the celebration of the ceremony of dedication the Grand Master and his officers, accompanied by the members of the Grand Lodge, meet in a convenient room near the place where the ceremony is to be performed and the Grand Lodge is opened in Ample Form.

The procession is then formed under the direction of the Grand Marshal, when the Grand Lodge moves to the hall to be dedicated in the following order:

Music,

Grand Tiler, with drawn sword,

Grand Stewards, with white rods,

A Past Master, bearing the Holy writings, Square and
Compasses,

Two burning tapers, borne by two Past Masters,

Grand Chaplain;

Past Grand Wardens,

Past Deputy Grand Masters,

Past Grand Masters,

Grand Secretary and Grand Treasurer,

Junior Grand Warden, carrying a silver vessel with corn;

Senior Grand Warden, carrying a silver vessel with wine,

Deputy Grand Master, carrying a golden vessel with oil,

The Lodge, covered with white linen, carried by four
brethren,

Master of the Oldest Lodge, carrying a book of Constitu-
tutions,

Grand Master, supported by Senior and Junior Grand
Deacons

When the Grand Officers arrive at the centre of the Lodge-
room the Grand Honors are given.

The Grand officers then repair to their respective stations.

The Lodge is placed in front of the altar, towards the East,
and the gold and silver vessels and lights are placed around it.

An ode may be sung

The Master of the Lodge to which the hall to be dedicated belongs then rises and addresses the Grand Master as follows.

Most Worshipful Grand Master: The brethren of Lodge, being animated with a desire to promote the honor and interest of the Craft, have erected a Masonic Hall for their convenience and accomodation. They are desirous that the same should be examined by the Grand Lodge; and if it should meet their approbation, that it be solemnly dedicated to Masonic purposes, agreeably to ancient form and usage.

The Architect or brother who has had the management of the structure then addresses the Grand Master as follows:

Most Worshipful Grand Master. Having been intrusted with the superintendence and management of the workmen employed in the construction of this edifice, and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care, when the foundation of this fabric was laid (presenting to the Grand Master the Square, Level and Plumb), humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation, and that of the Grand Lodge.

To which the Grand Master replies.

Brother Architect: The skill and fidelity displayed in the execution of the trust reposed in you at the

commencement of this undertaking have secured the entire approbation of the Grand Lodge; and they sincerely pray that this edifice may continue a lasting monument of the taste, spirit and liberality of its founders.

The Deputy Master then rises and says

Most Worshipful Grand Master: The hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the Fraternity that it should be now dedicated, according to ancient form and usage.

The Lodge is then uncovered and a procession is made around it in the following form, during which solemn music is played

Grand Tiler, with drawn sword,

Grand Stewards, with white rods,

A Past Master, with light,

A Past Master, with Bible, Square, and Compasses, supported by Grand Stewards with white rods,

Two Past Masters, each with a light,

Grand Secretary and Treasurer,

Junior Grand Warden, with vessel of corn.

Senior Grand Warden, with vessel of wine,

Deputy Grand Master with vessel of oil,

Grand Master, supported by Senior and Junior Grand Deacons.

When the procession arrives at the East it halts, the music ceases and the Grand Chaplain makes the following

CONSECRATION PRAYER.

Almighty and ever-glorious and gracious Lord God, Creator of all things, and Governor of everything Thou hast made, mercifully look upon Thy servants, now assembled in Thy name and in Thy presence, and bless and prosper all our works begun, continued and ended in Thee. Graciously bestow upon us Wisdom in all our doings; Strength of mind in all our difficulties, and the Beauty of harmony and holiness in all our communications and work. Let Faith be the foundation of our Hope, and Charity the fruit of our obedience to Thy revealed will.

May all the proper work of our institution that may be done in this house be such as Thy wisdom may approve and Thy goodness prosper. And, finally, graciously be pleased, O Thou Sovereign Architect of the Universe, to bless the Craft, wheresoever dispersed, and make them true and faithful to Thee, to their neighbor, and to themselves. And when the time of our labor is drawing near to an end, and the pillar of our strength is declining to the ground, graciously enable us to pass through the "valley of the shadow of death," supported by Thy rod and Thy staff, to those mansions beyond the skies, where love, and peace, and joy forever reign before Thy throne. *Amen.*

Response—So mote it be

All the other brethren keep their places and assist in singing the ode, which continues during the procession, excepting only at the interval of dedication

ODE

Air—Old Hundred

Genus of Masonry, descend,
And with thee bring thy spotless train,
Constant our sacred rites attend,
While we adore thy peaceful reign.

The first procession being made around the Lodge, the Grand Master having reached the East, the Junior Grand Warden presents the vessel of corn to the Grand Master, saying

Most Worshipful Grand Master: In the dedications of Masonic Halls, it has been of immemorial custom to pour corn upon the Lodge, as an emblem of nourishment I, therefore, present you this vessel of corn, to be employed by you according to ancient usage.

The Grand Master then, striking thrice with his gavel, pours the corn upon the Lodge, saying

In the name of the great Jehovah, to whom all honor and glory, I do solemnly dedicate this hall to Freemasonry.

The Grand Honors are given

Bring with thee Virtue, brightest maid!
Bring Love, bring Truth, bring Friendship here,
While social Mirth shall lend her aid
To smooth the wrinkled brow of care

The second procession is then made around the Lodge, and the Senior Grand Warden presents the vessel of wine to the Grand Master, saying

Most Worshipful Grand Master. Wine, the emblem of refreshment, having been used by our ancient brethren in the dedication and consecration of their Lodges, I present you this vessel of wine, to be used on the present occasion according to Masonic form.

The Grand Master then sprinkles the wine upon the Lodge saying:

In the name of the holy Saints John, I do solemnly dedicate this hall to Virtue.

The Grand Honors are twice repeated.

Bring Charity, with goodness crowned,
Encircled in thy heavenly robe!
Diffuse thy blessings all around,
To every corner of the Globe.

The third procession is then formed around the Lodge, and the Deputy Grand Master presents the vessel of oil to the Grand Master, saying

Most Worshipful Grand Master: I present you, to be used according to ancient custom, this vessel of oil, an emblem of that joy which should animate every bosom on the completion of every important undertaking.

The Grand Master then pours the oil upon the Lodge, saying:

In the name of the whole Fraternity, I do solemnly dedicate this hall to Universal Benevolence.

The Grand Honors are thrice repeated.

To heaven's high Architect all praise,
All praise, all gratitude be given,
Who deigned the human soul to raise,
By mystic secrets, sprung from heaven.

The Grand Chaplain, standing before the Lodge, then makes the following

INVOCATION.

And may the Lord, the Giver of every good and perfect gift, bless the brethren here assembled, in all their lawful undertakings, and grant to each one of them, in needful supply, the corn of nourishment, the wine of refreshment and the oil of joy *Amen.*

Response—So mote it be.

The Grand Marshal will then slowly re-cover the emblem of the Lodge, accompanied by a strain of music, after which the Grand Master will resume his chair and the other Grand Officers will take their respective stations and places

Grand Master—Right Worshipful Grand Marshal, you will make proclamation that the hall in which we are now assembled has been solemnly dedicated to the purposes of Freemasonry in Ample Form.

Grand Marshal—I am directed by the Most Worshipful Grand Master to proclaim, and I do hereby proclaim, that this hall has been solemnly dedicated to the purposes of Freemasonry in Ample Form

This proclamation is made from the East (*here the Grand Master strikes one rap with his gavel*), and from the West (*here the Senior Grand Warden strikes*

one rap with his gavel), and from the South (*here the Junior Grand Warden strikes one rap with his gavel*). Once (*here the Junior Grand Warden strikes once with his gavel*), twice (*here the Senior Grand Warden strikes twice with his gavel*), thrice (*here the Grand Master strikes thrice with his gavel*.) All interested will take due notice and govern themselves accordingly.

Some suitable ode is then sung:

The following or an appropriate original

ORATION

is then delivered:

Brethren: The ceremonies we have performed are not unmeaning rites, nor the amusing pageants of an idle hour, but have a solemn and instructive import. Suffer me to point it out to you, and to impress upon your minds the ennobling sentiments they are so well adapted to convey.

This hall, designed and built by Wisdom, supported by Strength, and adorned in Beauty, we are first to consecrate in the name of the great Jehovah, which teaches us, in all our works, begun and finished to acknowledge, adore, and magnify Him. It reminds us, also, in His fear to enter the door of the Lodge, to put our trust in Him while passing its trials, and to hope in Him for the reward of its labors.

Let, then, its altar be devoted to His service, and its lofty arch resound with His praise. May the eye which seeth in secret witness here the sincere and

unaffected piety which withdraws from the engagements of the world to silence and privacy, that it may be exercised with less interruption and less ostentation.

Our march around the Lodge reminds us of the travails of human life, in which Masonry is an enlightened, a safe, and a pleasant path. Its tessellated pavement of Masonic-work intimates to us the chequered diversity and uncertainty of human affairs. Our step is time; our progression, eternity.

Following our ancient Constitutions, with mystic rites we dedicate this hall to the honor of Freemasonry.

Our best attachments are due to the Craft. In its prosperity, we find our joy, and, in paying it honor, we honor ourselves. But its worth transcends our encomiums, and its glory will outsound our praise.

Brother: It is our pride that we have our names on the record of Freemasonry. May it be our high ambition that they should shed a lustre on the immortal page!

The hall is also dedicated to Virtue.

This worthy appropriation will always be duly regarded, while the moral duties which our sublime lectures inculcate, with effective and impressive pertinency, are cherished in our hearts and illustrated in our lives.

As Freemasonry aims to enliven the spirit of Philanthropy and promote the cause of Charity, so we dedicate this hall to Universal Benevolence; in

the assurance that every brother will dedicate his affections and his abilities to the same generous purpose; that while he displays a warm and cordial affection to those who are of the Fraternity, he will extend his benevolent regards and good wishes to the whole family of mankind.

Such, my brethren, is the significant meaning of the solemn rites we have just performed, because such are the peculiar duties of every Lodge. I need not enlarge upon them now, nor show how they diverge, as rays from the centre, to enlighten, to improve, and to cheer the whole circle of life. Their import and their application is familiar to you all. In their knowledge and their exercise may you fulfill the high purposes of the Masonic Institution.

How many pleasing considerations, my brethren, attend the present interview! While in almost every other association of men, political animosities, contentions and wars, interrupt the progress of humanity and the cause of benevolence, it is our distinguished privilege to dwell together in peace, and engage in plans to perfect individual and social happiness. While in many other nations our Order is viewed by politicians with suspicion, and by the ignorant with apprehension, in this country its members are too much respected and its principles too well known, to make it the object of jealousy or mistrust. Our private assemblies are unmolested, and our public celebrations attract a more general approbation of the Fraternity. Indeed, its importance, its credit and, we trust, its usefulness, are advancing

to a height unknown in any former age. The present occasion gives fresh evidence of the increasing affection of its friends; and this noble apartment, fitted up in a style of such elegance and convenience, does honor to Freemasonry, as well as reflect the highest credit on the respectable Lodge for whose accommodation and at whose expense it is erected.

We offer our best congratulations to the Worshipful Master, Wardens, officers and members of the Lodge. We command their zeal and hope it will meet with the most ample recompense. May their hall be the happy resort of piety, virtue and benevolence; may it be protected from accidents and long remain a monument of their attachment to Freemasonry! May their Lodge continue to flourish, their union to strengthen, and their happiness to abound! And when they and we all shall be removed from the labors of the earthly Lodge, may we be admitted to the brotherhood of the perfect, in the building of God, the hall not made with hands, eternal in the heavens.

The Grand Master will then call up the brethren and request the Grand Chaplain to pronounce a suitable

BENEDICTION

The Grand Lodge is again formed in procession, as at first, returns to the room where it opened and is closed in Ample Form

INSTITUTING A LODGE UNDER DISPENSATION

The new Lodge will meet in its hall, and the Grand Master or his deputized officer, will take his seat in the East, and open the Lodge, filling the various stations *pro tem*.

The Lodge being opened in the third degree, the officiating officer will cause the dispensation to be read by the acting Secretary.

This being accomplished the officiating officer will then cause the officers named in the warrant to assume their respective stations. After which the names of the officers appointed by the Master of the new Lodge will be announced, when the officiating officer will deliver the following charges.

CHARGE TO THE MASTER.

The Grand Lodge having committed to your care the superintendence and government of the brethren who are to compose this new Lodge, you cannot be insensible of the obligations which devolve on you as their head, nor of your responsibility for the faithful discharge of the important duties pertaining to your appointment.

The honor, reputation, and usefulness of this Lodge will materially depend upon your skill and assiduity, while the happiness of the members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles of Freemasonry. For a pattern consider the great luminary of Nature, which, rising in the east, regularly diffuses light and lustre to all within its circle. In like manner it is your duty to spread light and instruction to the brethren of this Lodge. Forcibly impress upon

them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Charge them to practice out of the Lodge those duties which they have been taught in it, and, by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution, so that, when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the laws of our Grand Lodge, ancient landmarks and regulations of Masonry, and above all the Holy Scriptures, which are given as the rule and guide to your faith, you will be enabled to merit the confidence reposed in you.

CHARGE TO THE WARDENS

Brothers Senior and Junior Wardens (who are called up by two raps) You should be examples of good order and regularity, for it is only by a due regard to the laws, in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master, in diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master you will succeed to the higher duties, your acquirements must therefore be such that the Craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I enter-

tain no doubt that your future conduct will be such as to merit the approval of your brethren and the testimony of a good conscience.

CHARGE TO THE BRETHREN OF THE LODGE.

Brethren of... Lodge U.:D. (who are called up by three raps): You have been formed under a dispensation into a Lodge of Ancient Free and Accepted Masons, and are empowered to confer the several degrees of Ancient Craft Masonry, and to transact the necessary business incident thereto. Your authority is strictly limited by the law of the Grand Lodge, A.:F. & A.:M. of Alabama, and your continuance as a Lodge under dispensation is subject to the will and pleasure of the Grand Master, who may at any time revoke the authority under which you are now working.

It is your duty, as officers and members, to strictly obey the law, and in order to do so you should carefully study all of its provisions, as any departure therefrom may subject you to censure, and might result in the recalling of your dispensation.

Lodges are first instituted under dispensation as a test of the ability of the officers and brethren to properly perform the duties incumbent upon them, and if, after due trial, they are found worthy and well qualified, they are constituted and formed into regular Lodges, with full power to work under charter.

In addition to observing the law, it will also be the duty of the officers to conform to the rules and regulation of the Grand Lodge in regard to work. The Grand Lodge has its own esoteric or secret work, and has a Grand Lecturer and District Lecturers to teach it, and Lodges are required to conform strictly thereto. The Manual adopted by the Grand Lodge must be used, and no other. The desire on the part of Lodges under dispensation to confer degrees upon applicants too often results in the admission into our Fraternity of some who are not worthy and well qualified. Bear in mind that the stability of a Lodge depends upon the quality of its members, and not upon the number upon whom its favors are bestowed. As the strength of a chain is tested by its weakest link, so the standing of a Masonic Lodge is measured by its weakest member. I especially admonish you to inquire carefully into the character and standing of those who seek admission into our Fraternity. No man can add to or shed lustre upon Freemasonry; no one should be solicited to become one of us. We confer favors upon those whom we accept, and we should know beyond question that the recipients are worthy of what we have to impart.

I charge you to guard well the portals of this Lodge, as we have a right to know that every Freemason you create is entitled to be greeted by the Fraternity as a friend and brother wheresoever dispersed throughout the globe.

PROCLAMATION.

Instituting Officer: In the name and by the authority of the Most Worshipful Grand Master of Ancient Free and Accepted Masons of Alabama, I do proclaim thatLodge U.D. has been duly instituted in conformity to the rites of our institution and the charges of our ancient and honorable Fraternity, and may our Heavenly Father prosper, direct, and counsel you in all your doings.

BENEDICTION BY INSTALLING OFFICER OR CHAPLAIN.

The Lord bless you and keep you. The Lord make his face shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, give you peace. *Amen.*

Response (by all the brethren)—So mote it be.

CONCLUDING INSTRUCTIONS

1. The Instituting Officer may conclude with such personal instructions as he deems proper for the occasion; and handing to the Worshipful Master the dispensation and the gavel of authority, he will resign the chair, and take the place vacated by the Master. The brethren are seated and the Lodge proceeds with its business.

2. Officers of the Lodges under dispensation are not entitled to be installed.

3. The dispensation is to be copied into the Lodge Record Book. The Secretary will commence his

minutes of the first communication thus "Under and by virtue of the following Dispensation, viz.," and then set out the dispensation in full. After the dispensation is set out in full, the Secretary will continue: "—— Lodge No —— was this day organized by Brother —— Master, (or Past Master, as the case may be) of —— Lodge No. —— with the following officers and members present:——

(Here follows a form for the Secretary.)

Hall of —— Lodge No ——

(Here insert the date and place.)

At the first communication of —— Lodge No. —— there were present:

—— (The instituting officer) W. M. (or P. M.) of —— Lodge No. ——, with Brother —— (the Master named in the dispensation) on the right "

The Secretary will then proceed according to the form laid down in the Masonic Manual of Alabama for keeping the minutes of a Lodge

4. The first communication need be opened only in the M. M. Degree but all succeeding ones will be opened, and the minutes kept, precisely as laid down in the Code

5. The full name of all petitioners must be inserted in the minutes; and the full name must also be inserted in the Ledger, or the book where the accounts against the members are kept.

6. And in case of those who petition for affiliation the full name and number of the Lodge from which he hails The D. mit, of course, must accom-

pany the petition. All petitions must be signed by the petitioners themselves, in their own hand-writing.

7. The Committee to which petitions must be referred must consist of three members of the Lodge, and their names must appear in the minutes.

8. The fee for initiation must accompany the petition; and in every case the fee must be paid before a ballot is had. If the party is rejected, the fee is returned, of course

9. There can be no remission of fees to any candidate, who receives the degrees, on any excuse or plea whatever.

10. Lodges under dispensation do not pay any annual dues to the Grand Lodge, but must make out their annual return.

11. The record should be written plainly, and in commencing any new subject the Secretary should commence on another line, and not mix up the matter in one continuous sentence.

12. The Lodge must send up to the Grand Lodge its Record Book for inspection of the Grand Lodge Committee on Dispensations A copy of the Record will not answer.

13. Every Lodge under dispensation must form a Code of By-Laws for its government. These by-laws must also be sent up to the Grand Lodge, but they must be entirely separate and apart from the proceedings, as they go to a different committee

14. As every Lodge is chartered for all time, it is always better to get a good, substantial, well-bound

Record Book at the beginning. It will last longer, and there is less danger of its being lost, consequently it is cheaper. Every Lodge under dispensation is now required to buy its first Record Book from the Grand Secretary.

15. The Masonic Manual of Alabama is for sale by the Grand Secretary at \$1.25 per copy. If sent by mail postage is added.

16. An account of the first communication must always be promptly sent the Grand Secretary; also the names of the officers and the name of the Post-office to which communications for the Master and for the Secretary must be addressed.



CONSTITUTING A NEW LODGE.

When a lawful number of Master Masons have organized under the rules and regulations of the Grand Lodge, and worked a certain time as a Lodge, by authority of a letter of dispensation, they may petition the Grand Lodge at its Annual Communication for a charter. Every letter of dispensation expires by limitation, and when the term of probation expires the petitioners cannot convene as a Lodge of Masons until the Grand Lodge shall have granted a charter to the petitioners or continued the letter of dispensation. If the prayer of the petitioners be granted, a charter will issue, and the Grand Master may commission a Present or a Past Grand Officer, a Present Worshipful Master or any affiliated Past Master to install the officers named in the charter, which ceremony shall take place after the Lodge has been duly consecrated, dedicated and constituted. If the Grand Master or a Past Grand Master, in person attends the ceremony, the Lodge is said to be constituted in Ample Form, if the Deputy Grand Master only, it is said to be constituted in Due form, if the power of performing the ceremony be vested in any other person it is said to be constituted in form. On the day and hour appointed for consecrating, dedicating and constituting a new Lodge, the brethren thereof will assemble in its appointed Lodge-room, and the new Lodge will be opened in the Third Degree.

The Grand Master and his officers, or their representatives and proxies meet at the same time in some place convenient to the Lodge-room, and open in the Third Degree.

The new Lodge then sends to the Grand Master the following message:

Most Worshipful: The officers and brethren of _____ Lodge No. _____, who are now assembled at _____, have instructed me to inform you that the Most Worshipful Grand Lodge was pleased to grant them a charter, authorizing them to form and open a Lodge of Free and Accepted Masons in

the town of _____. They are now desirous that their Lodge should be Consecrated, Dedicated and Constituted, and their officers installed in due and ancient form; for which purpose they are now met and await the pleasure of the Most Worshipful Grand Master.

The Grand Lodge then moves in procession to the hall of the new Lodge. When the Grand Master enters, the Grand Honors are given by the new Lodge, the officers of which resign their seats to the Grand Officers, and take their several stations on the left. If the ceremonies are to be performed in public the Grand Marshal then forms the procession in the following order:

Marshal.

Tiler, with drawn sword,
 Two Stewards, with white rods,
 Master Masons, two and two,
 Junior Deacons, with rods,
 Senior Deacons, with rods,
 Secretaries,
 Treasurers,
 Junior Wardens, with columns
 Senior Wardens, with columns,
 Past Masters,
 Masters of Lodges, with Hiram's

THE NEW LODGE

Tiler, with drawn sword,
 Stewards, with white rods,
 Master Masons, two and two,
 Junior and Senior Deacons,
 Secretary and Treasurer,

Two brethren carrying the Lodge (technically speaking, a piece of furniture made in imitation of the Ark of the Covenant, but in the ceremonies of constituting Lodges and dedicating halls, it is usually a box of ob-

long-square
 shape,
 covered with
 white linen), Junior and
 Senior Wardens,
 The Holy Writings, carried by the oldest or some suitable member, not in office,
 The Worshipful Master,
 Music

THE GRAND LODGE

Grand Tiler, with drawn sword,
 A brother carrying a golden vessel of corn,
 Two brethren carrying the silver vessels, one of wine, the other of oil,
 Grand Secretary,
 Grand Treasurer,
 A burning taper (should be of blue wax), borne by a Past Master, A Past Master, bearing the Holy Writings, Square and Compasses, supported by the Grand Stewards with white rods, Two burning tapers borne by two Past Masters (the one on the right carrying a white taper and the one on the left carrying a red taper)

Grand Marshal

The Tuscan and Composite Orders,
 The Doric, Ionic and Corinthian Orders,
 Past Grand Wardens,
 Past Deputy Grand Masters,
 Past Grand Masters,
 The Globes,
 Grand Chaplain,
 Junior and Senior Wardens,
 Deputy Grand Master,
 The Master of the oldest Lodge carrying the Book of Constitutions,
 Grand Master, supported by the Senior and Junior Grand Deacons.

The Marshals conduct the procession to the church or hall where the services are to be performed. When the front of the procession arrives at the door, they halt open to the right and left, and face inward, while the Grand Master and others in succession pass through and enter the house.

A platform is erected in front of the pulpit, and provided with seats for the accommodation of the Grand Officers.

The Holy Bible, Square and Compasses and Book of Constitution are placed upon the table in front of the Grand Master, the Lodge is then placed in the centre, upon a platform covered with white satin or linen, and encompassed by the three tapers and the vessels of corn, wine and oil.

The following service then takes place.

MUSIC.

The Grand Chaplain will then make the following or some suitable prayer:

Great and eternal God, the Universal Father, Creator of worlds and Ruler of Men, we bow before Thee to render praises to Thy great and holy name. We pray Thee to bless the work now begun with the corn of strength, the wine of refreshment and the oil of joy. We invoke Thy blessing upon this great brotherhood, and Thy aid in promoting its unity, harmony and prosperity. O, Thou Creator of the Universe, look down from Thy heavenly abode, and from Thy hand pour out upon this Fraternity those blessings with which Thou didst aforetime bless our fathers. And when we shall have ended our labors on earth may we forever sing the songs of deliverance and joy in that Heavenly Lodge where love is

Supreme and the ties of fraternity and friendship are never to be broken. *Amen.*

Response—So mote it be.

AN ORATION BY A BROTHER.

MUSIC.

The Grand Marshal forms the officers and members of the new Lodge in front of the Grand Master. The Deputy Grand Master addresses the Grand Master as follows.

Most Worshipful: A number of brethren, duly instructed in the mysteries of Masonry, having assembled together at stated periods, by virtue of a dispensation granted them for that purpose, do now desire to be constituted into a regular Lodge, agreeably to the ancient usages and customs of the Fraternity.

The charter is presented by the Deputy Grand Master to the Grand Master, who examines it, and if found correct, proclaims:

The charter appears to be correct, and is approved. Upon due deliberation the Grand Lodge has granted the brethren of this new Lodge a warrant, establishing and confirming them in the rights and privileges of a regular constituted Lodge, which the Grand Secretary will now read.

After the charter is read the Grand Master then says:

We shall now proceed, according to ancient usage, to constitute these brethren into a regular Lodge.

Whereupon the several officers of the new lodge deliver up their jewels and badges to their Master, who presents them,

with his own, to the Deputy Grand Master, and he to the Grand Master.

The Deputy Grand Master presents the Master-elect to the Grand Master, saying

Most Worshipful: I present you Brother —— whom the members of the Lodge now to be constituted have chosen for their Master.

The Grand Master asks the brethren if they remain satisfied with their choice (They bow in token of assent)

The Master-elect then presents, severally, his Wardens and other officers, naming them in their respective offices. The Grand Master asks the brethren if they remain satisfied with each and all of them (They bow as before)

The officers and members of the new Lodge form in front of the Grand Master and the business of consecration commences

CONSECRATION

The Grand Master, attended by the Grand Officers, form themselves in order around the Lodge, all kneeling

A piece of solemn music is performed while the Lodge is uncovered After which the first clause of the consecration prayer is rehearsed by the Grand Chaplain, which is as follows

Great Architect of the Universe! Maker and Ruler of all worlds! Deign from Thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly We humbly invoke Thee to give us at this, and at all times, wisdom in all our doings, and strength of mind in all our difficulties, and the beauty of harmony in all our communications! Permit us, O, Thou Author of light and life, great source of love and happiness, to erect this Lodge, and now solemnly to consecrate it to the honor of Thy holy name.

Glory be to God on high.

Response—As it was in the beginning, is now and ever shall be; world without end. *Amen.*

The Deputy Grand Master presents the golden vessel of corn and the Senior and Junior Grand Wardens the silver vessels of wine and oil to the Grand Master, who sprinkles the elements of consecration upon the Lodge

The Grand Chaplain then continues

Grant, O Lord our God, that those who are now about to be invested with the government of this Lodge may be endued with wisdom to instruct their brethren in all their duties. May brotherly love, relief and truth always prevail among the members of this Lodge; and may this bond of union continue to strengthen the Lodges throughout the world!

Bless all our brethren wherever dispersed; and grant speedy relief to all who are either oppressed or distressed

We affectionately commend to Thee all the members of Thy whole family; may they increase in grace, in the knowledge of Thee and love of each other.

Finally, may we finish our work here below with Thy approbation; and then have our transmission from this earthly abode to Thy heavenly temple above, there to enjoy light, glory and bliss, ineffable and eternal

Glory be to God on high! *Amen*

Response—So mote it be.

DEDICATION

Solemn music is rendered while the new Lodge is uncovered. The Grand Master, then standing with his hands stretched forth over the Lodge, exclaims in an audible voice:

To the memory of the Holy Saints John, we dedicate this Lodge. May every brother revere their character and imitate their virtues.

Glory be to God on high.

Response—As it was in the beginning, is now, and ever shall be, world without end. So mote it be. *Amen*.

A piece of music is performed while the brethren of the new Lodge advance in procession to salute the Grand Lodge, with their hands crossed upon their breasts and bowing as they pass. They then take their places as they were.

CONSTITUTION

The Grand Master then rises and constitutes the new Lodge in the following form, all the brethren standing at the same time:

In the name of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of the State of Alabama, and its Masonic Jurisdiction, I now constitute and form you, my beloved brethren, into a regular Lodge of Ancient Free and Accepted Masons. From henceforth you are empowered to meet as a regular Lodge, constituted in conformity to the rites of our Order, and the charges of our Ancient and Honorable Fraternity; and may the Supreme Architect of the Universe prosper, direct and counsel you in all your doings.

Response—So mote it be. *Amen*.

The Public Grand Honors are then given by the brethren. The officers of the new Lodge will then be installed according to the ceremony provided for the annual installation of officers. The Grand Marshal then proclaims the new Lodge in the following form:

In the name of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of the State of Alabama and its Masonic Jurisdiction, I now proclaim this new Lodge by the name of _____ Lodge, No. —, to be legally Consecrated, Dedicated and Constituted, and the officers thereof duly installed, with the Grand Honors of Masonry by three times three.

The Grand Honors are given and the following ode is sung

Air—America

Hail, Masonry divine
Glory of ages shine,
Long may'st thou reign!
Where'er thy Lodges stand,
May they have great command,
And always grace the land,
Thou art divine

Great fabrics still arise,
And grace the azure skies—
Great are thy schemes,
Thy noble orders are
Matchless beyond compare,
No art with thee can share
Thou art divine

Hiram, the Architect,
Did all the craft direct

How they should build.
 Solomon, great Israel's King,
 Did mighty blessings bring,
 And left us room to sing,
 Hail, Royal Art!

A benediction is then pronounced by the Grand Chaplain and the procession returns to the Lodge-room

The members of the new Lodge advance in procession, pay due homage to the new Master, and signify their promise of subjection and obedience by the usual marks of distinction in the different degrees of Masonry

The Grand Master then directs the Grand Marshal to form the procession, when the Grand Lodge returns to its own hall and the two Lodges are closed in due form.

Where it is not practicable to have two halls, the Grand Lodge and the Subordinate Lodge may respectively open and close in the same hall.



ANNUAL INSTALLATION OF LODGE OFFICERS

At every annual election in a subordinate Lodge it is necessary that the officers should be installed. Installing his successor is inherently the prerogative of the incumbent or retiring Worshipful Master, although any Past Master (and by that term is meant the Past Master of a Lodge) may act as installing officer for the occasion. A competent brother, usually a Past Master, will be appointed to act as Marshal, who will present the Officers-elect for installation. The jewels of the several officers should be laid orderly and conveniently upon a table in front of the installing officer.

This ceremony, like that of constituting a new Lodge, or dedicating Masonic Halls, may be conducted in public or in the presence of Masons only. The Lodge should be opened in the Third Degree at its hall, and march in procession to the place where the ceremonies are to be performed, and, after they are finished, return to its hall and close. If public services are held at its hall, the Lodge should be opened and closed in an ante-room, and never in the presence of profanes.

All things being in order the exercises will be opened with an appropriate

MUSICAL SELECTION

After which the Installing Officer will say:

As Masons we are taught in all our work, that before engaging in any great or important undertaking, we should first invoke the blessing of God. I therefore command silence, and call upon all to unite with our Chaplain in an address to the Throne of Grace.

Chaplain—Let us pray.

When the following or other appropriate prayer will be offered:

Grant, O Lord our God, that those who are now about to be invested with the government of this Lodge may be endued with wisdom to instruct their brethren in all their duties. May brotherly love, relief and truth always prevail among the members of this Lodge, and may this bond of union continue to strengthen the Lodges throughout the world! Bless all our brethren, wherever dispersed, and grant speedy relief to all who are either oppressed or distressed. We affectionately commend to Thee all the members of Thy whole family. May they increase in grace, in the knowledge of Thee, and in the love of each other. Finally, may we finish all our work here below with Thy approbation; and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy light, glory and bliss ineffable and eternal. Glory be to God on high. *Amen.*

Response—So mote it be.

MUSICAL SELECTION

At the conclusion of which the Installing Officer will say

Brother Marshal, conduct Brother _____, who has been elected Worshipful Master of this Lodge, to the East

The Marshal conducts the Master-elect to the East and says

Worshipful Master, I present Brother _____ to be installed Worshipful Master of this Lodge

INSTALLING OFFICER:

Calls up the brethren and says:

Let him face the West.

Brethren, you now behold before you Brother _____, who has been duly elected to serve this Lodge as Worshipful Master, and is now presented for installation. If any of you have any reason to urge why he should not be installed, you will make it known now, or forever after hold your peace. Hearing no objection, I will proceed to install him

The brethren are seated

The Master-elect then faces the East and the Installing Officer says.

Brother _____, I congratulate you upon your election as Worshipful Master of this Lodge, and it will afford me great pleasure to invest you with the authority and the insignia of your office. Previous to your investiture, however, it is necessary that you should signify your assent to those ancient Charges and Regulations which point out the duty of the Master of a Lodge

I. Do you promise to be a good man and true, and strictly to obey the moral law?

Answer—I do

II. Do you promise to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside?

Answer—I do.

III. Do you promise not to be concerned in plots and conspiracies against the government of the country in which you live, but patiently to submit to the decision of the law and the constituted authorities?

Answer—I do.

IV. Do you promise to pay proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men?

Answer—I do.

V. Do you promise to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren in Lodge convened, in every case consistent with the constitutions of the Order?

Answer—I do.

VI. Do you promise, as much as in you lies, to avoid private piques and quarrels, and to guard against intemperance and excess?

Answer—I do.

VII. Do you promise to be cautious in your behavior, courteous to your brethren, and faithful to your Lodge?

Answer—I do.

VIII. Do you promise to respect genuine and true brethren, and to discountenance impostors and all dissenters from the Ancient Landmarks and Constitutions of Masonry?

Answer—I do.

IX. Do you promise, according to the best of your ability, to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art, according to our statutes?

Answer—I do.

X. Do you promise to pay homage to the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge or General Assembly of Masons that is not subversive of the principles and ground work of Masonry?

Answer—I do.

XI. Do you admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry?

Answer—I do.

XII. Do you promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice; and to pay attention to all the duties of Masonry, on convenient occasions?

Answer—I do.

XIII. Do you admit that no new Lodge can be formed without permission of the Grand Lodge, and that no countenance ought to be given to any irregular Lodge, or to any person clandestinely initiated therein, as being contrary to the ancient charges of the Order?

Answer—I do.

XIV. Do you admit that no person can be regularly made a Freemason in, or admitted a member of, any regular Lodge, without previous notice, and due inquiry into his character?

Answer—I do.

XV. Do you agree that no visitors shall be received into your Lodge without due examination, and producing proper vouchers of their having been initiated in a regular Lodge?

Answer—I do.

These are the regulations of Ancient Free and Accepted Masons. Do you submit to these charges and promise to support these regulations as Masters have done in all ages before you?

Answer—I do.

Installing Officer—Brother _____, in consequence of your cheerful conformity to the charges and regulations of the Fraternity, you are now to be installed Master of this Lodge, in full confidence of your skill and capacity to govern the same.

With pleasure I invest you with the jewel of your office, and place in your charge the furniture of the Lodge and the implements of our profession. These are emblematical of a true Masonic life.

The Holy Writings, that great Light in Masonry, will guide you to all truth. It will direct your path to the temple of happiness and point out to you the whole duty of man.

The Square teaches us to regulate our actions by rule and line, and harmonize our conduct by the principles of morality and virtue.

The Compasses teach us to limit our desires in every station, that rising to eminence by merit, we may live respected and die regretted.

The Rule directs that we should punctually observe our duty, press forward in the path of virtue, and neither inclining to the right nor to the left, in all our actions have eternity in view.

The line teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to a glorious immortality.

The Book of Constitutions you are to search at all times. Cause it to be frequently read, that none can pretend ignorance of the excellent precepts which it enjoins.

You now receive in charge the Charter, by the authority of which this Lodge is held. You are carefully to preserve the same and duly transmit it to your successor in office.

You will also receive in charge the by-laws of your Lodge, which you are to see carefully and punctually executed.

The new Master is then placed on the right of the *Installing Officer* until the other officers are installed.

The other officers are then severally presented by the Marshal to the *Installing Officer*, who delivers to each his appropriate charge, as follows.

THE SENIOR WARDEN.

Installing Officer—Brother _____ you have been elected Senior Warden of this Lodge,

Do you solemnly promise that you will serve the Lodge as Senior Warden for the ensuing year, and will perform all the duties appertaining to that office to the best of your ability? (He consents.) You will now be invested with the jewel of your office.

The Level teaches that we are descended from the same stock, partake of the same nature, and share the same hopes, "that we are all children of one common father, heirs of the same infirmities and exposed to the same vicissitudes." It also reminds us that, although distinctions among men are necessary to preserve subordination, no eminence of station should make us forget that we are brethren, and that in the Lodge and in all our Masonic associations we are on a Level. This implement teaches us that a time will come, and the wisest knows not how soon, when all distinctions but that of goodness shall cease, and death, the grand leveler of all human greatness, reduce us to the same state. Your regular attendance on the stated and other meetings of the Lodge is essentially necessary. In the absence of the Master you are to govern the Lodge, and in his presence assist him in the government of it. Hence you will perceive the necessity of preparing yourself for the important duties which may devolve upon you. Look well to the West, and guard with scrupulous care the pillar committed to your charge.

He is conducted to his station

THE JUNIOR WARDEN.

Installing Officer—Brother _____, you have been elected Junior Warden of this Lodge. Do you solemnly promise that you will serve the Lodge as Junior Warden for the ensuing year, and will perform all the duties appertaining to that office to the best of your ability? (He consents.) You will now be invested with the jewel of your office.

The Plumb admonishes us to walk uprightly in our several stations; to do unto others as we would have others to do to us; to observe the just medium between intemperance and pleasure, and make our passions and prejudices coincide with the line of our duty.

In the absence of the Master and Senior Warden, upon you devolves the government of the Lodge; but to you is especially committed the superintendence of the Craft during the hours of refreshment; it is, therefore, not only necessary that you should be temperate and discreet in the indulgence of your own inclinations, but carefully observe that none of the Craft convert the purpose of refreshment into intemperance or excess. Look well to the South Guard with vigilance the pillar committed to your charge, that nothing may disturb the harmony of the Lodge or mar its beauty.

He is conducted to his station.

THE TREASURER.

Installing Officer—Brother_____, you have been elected Treasurer of this Lodge and will now be invested with the jewel of your office. It is your duty to receive all moneys from the hands of the Secretary, make due entries of the same, and pay them out by order of the Worshipful Master and the consent of the Lodge. I trust your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office.

He is conducted to his place

THE SECRETARY.

Installing Officer—Brother_____, you have been elected Secretary of this Lodge, and will now be invested with the jewel of your office. It is your duty to observe all the proceedings of the Lodge; make a fair record of all things proper to be written, to receive all moneys due the Lodge, and pay them over to the Treasurer, and take his receipt for the same.

Your good inclination to Masonry and this Lodge, I hope, will induce you to discharge the duties of your office with fidelity, and, by so doing, you will merit the esteem and applause of your brethren.

He is conducted to his place

THE CHAPLAIN.

Installing Officer—Brother_____, you have been appointed Chaplain of this Lodge, and will now be invested with the jewel of your office.

It will be your duty to perform those solemn services which we should constantly render to our infinite Creator, and which, when offered by one whose holy profession is “to point to heaven and lead the way,” may, by refining our souls, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

He is conducted to his place

THE MARSHAL.

Installing Officer—Brother_____, you have been appointed Marshal of this Lodge, and will now be invested with the jewel of your office.

It will be your duty to have charge of and conduct processions of the Lodge, and to assist the Senior Deacon, whenever that officer may require your services. On all such occasions, the good order that may be displayed mainly depends upon your zeal, knowledge and discretion.

He is conducted to his place

THE SENIOR AND JUNIOR DEACONS.

Installing Officer—Brother_____, you have been elected Senior Deacon of this Lodge, and will now be invested with the jewel of your office.

It is your duty to carry orders from the Worshipful Master in the East to the Senior Warden in the West, and elsewhere about the Lodge, as you may be directed; to attend all alarms at the inner door; to receive and conduct candidates; to introduce and accommodate visiting brethren.

Brother_____, you have been elected Junior Deacon of this Lodge, and will now be invested with the jewel of your office.

It is your duty to carry messages from the Senior Warden in the West, to the Junior Warden in the South, and elsewhere about the Lodge as you may be directed; to attend all alarms at the outer door, and to see the Lodge duly tiled.

Brother, these rods are now entrusted to your care, and are to be borne in the performance of every official duty.

They are conducted to their places.

THE STEWARDS

Installing Officer—Brothers_____, and_____, you have been appointed Stewards of this Lodge, and will now be invested with the jewels of your office.

It will be your duty to assist the Senior Deacon and other officers in performing their respective duties, to assist in the collection of dues and subscriptions and to make all necessary arrangements for the convenience of the brethren when assembled.

Your regular attendance will give us the best evidence of your zeal and attachment for the Lodge.

They are conducted to their places

THE TILER.

Installing Officer—Brother_____, you have been elected Tiler of this Lodge, and will now be invested with the jewel and implement of your office.

As the sword is placed in the hands of the Tiler to enable him effectually to guard the Lodge against the approach of cowans and eavesdroppers, and suffer none to pass or repass except such as are duly qualified and have permission of the Worshipful Master, so it should morally serve as a constant admonition to us to set a guard over our thoughts, a watch at our lips, and a sentinel over our actions, thereby preventing the approach of every unworthy thought, word or deed, and preserving consciences void of offense toward God and toward man. Your early and punctual attendance will give us the best proof of your appreciation of and love for the Institution.

He is conducted to his place

The *Installing Officer* then addresses the new Master, presents him with the gavel, and says.

Worshipful Master, I now place in your hands this gavel, which is also called the *Hiram*, because Solomon controlled and directed the workmen in the temple

by the assistance of Hiram, the bulder, so does the Master preserve order in the Lodge by the aid of the gavel. One rap calls the Lodge to order, and, in opening and closing, the Junior Deacon will rise; two raps calls up all the officers; three raps calls up all the brethren, when you will rise yourself.

I now seat you in the Oriental Chair, and cover you with that distinction which it is alone your privilege to wear

The Installing Officer then calls up the brethren and says:

Worshipful Master, behold your brethren! Brethren, behold your Worshipful Master! And join me in giving the Grand Honors.

After the Grand Honors are given and time and convenience permit, the brethren will form a procession, single file, and under direction of the Marshal will pass around the hall, making three circuits. In passing the East each brother will salute the Worshipful Master (who remains standing in his place) in the manner peculiar to the several degrees (Should installation ceremonies be conducted in public, of course the procession and ceremonies thereto will be entirely omitted, except the ode, which at this time may be sung) Some appropriate installation ode may now be sung

The brethren are now seated The Installing Officer may deliver an

ORATION,

or read the following charges, in his discretion

Worshipful Master, having been chosen to preside over this Lodge, you cannot be insensible to the obligations which devolve upon you. The honor,

reputation and usefulness of your Lodge will materially depend upon the skill and ability with which you manage its concerns. As Master of this Lodge, it will be your especial duty to attend to the administration of its ceremonies, preserve the ancient landmarks of the Order now committed to your care, and permit no innovation in the principles or rites of the Order.

Upon all suitable occasions remind the brethren that Masonry is founded upon the great moral principles set forth in the sacred volume which we receive as the rule and guide for our faith and practice. Exhort them to govern themselves by these principles, as well with the world at large as with each other. Teach them to reverence the Three Great Lights, comprehending the Holy Bible, the perfect Square, and the extended Compasses, the beautiful symbolism of which is familiar to you, and the explanations of which include some of the most important duties inculcated in our Order

The leading objects of our institution are to inculcate sound morality; to make men honest and upright, true to their God and faithful to their country, and to unite them by the strong bonds of charity, friendship and brotherly love. Great care, therefore, should be taken in the admission of members, lest by the introduction of bad material the institution should be corrupted. It should be constantly borne in mind that the respectability and usefulness of a Lodge does not consist in the number, but in the character, of its members.

It is better that no workman be added to the roll than that one unworthy foot be allowed to cross the threshold of the Lodge. The uninitiated judge of Masonry by the conduct of its individual members. You should be as careful of the reputation of your Lodge as that of your family; and, as you would admit none to the society of the latter whose character is bad, so should you carefully exclude such from the former.

As it is the purpose of Freemasonry to create friendship, to make provision for the relief of poor and distressed brethren, and protect the widow and the orphan, to inculcate reverence for Almighty God, and to encourage the growth of the social virtues which dignify and adorn human nature and render mankind peaceful and happy, the doors of the Lodge should be sternly closed against the idle, the profligate, the intemperate and licentious. If, unfortunately, unworthy members gain admission, it will be your duty to exercise proper discipline, to correct abuses and to restrain the refractory. Unruly members must be reduced to order. The first risings of vice must be suppressed, and when kind and affectionate admonitions fail, the unworthy should be removed as a blot upon the Order.

It is also your duty, and will no doubt be your pleasure, to spread light and impart knowledge to the brethren of your Lodge. To preserve the purity of the Order, and maintain unimpaired its rights and ceremonies, instruction is necessary. The mysteries of the Order must be unfolded and the moral duties

inculcated. The minds of the brethren must be enlarged and informed. They are to be frequently reminded of the duties they owe to Almighty God, the giver of every good and perfect gift. They must be taught to be good men and true; to be sober, industrious, charitable, upright in their dealings, friendly in their social intercourse, and to live in love and peace, having consciences void of offense, and unspotted from the world. Thus taught and thus acting, they will convince mankind of the value of the institution.

When addressed, the Senior and Junior Wardens will rise

Brothers Senior and Junior Wardens, to you are committed the pillars of Strength and Beauty. It is your duty, therefore, to set before the brethren who surround these pillars the corn of nourishment, the wine of refreshment, and the oil of joy, symbolically inculcated in the moral lessons of the Order taught from your respective stations in the Lodge. In your own persons you should give evidence that you are governed by the principles of the Order, as it is by a due regard for them in your own lives and conduct that you can expect obedience in others.

You are to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master you will succeed to the higher duties; your acquirements must, therefore, be such that the Craft may never suffer for want of proper instruction. The spirit which you have

hitherto evinced in your attendance to the duties of Freemasonry, whereby the brethren of the Lodge exercised a sound discretion in this selection, leaves no doubt that your future conduct will be such as to merit the approbation of your brethren, and that the just reward which is due for meritorious services will be rendered in your advancement to higher stations.

The Lodge being called up, the Installing Officer continues as follows.

TO THE BRETHREN OF THE LODGE.

Brethren of _____ Lodge, such is the nature of our Constitution that some must of necessity rule and teach; others must submit and obey. The officers you have chosen, and who have been regularly installed, are sufficiently acquainted with the rules of propriety and the laws of the institution to avoid exceeding the powers with which they are intrusted. The harmony of the Lodge will materially depend upon the good order you may preserve in the conduct of its business and the courtesy and forbearance you may observe toward each other in its deliberations.

I charge you, then, as you shall answer at the last day, that you act worthy of the vocation to which you are called, and suffer no faults, no imperfections on your part, to tarnish the lustre of your jewels or bring discredit upon the Craft. Recommend Masonry to the world by the rectitude of your

conduct. To this end make yourselves intimately acquainted with all its principles and obligations, and practice in your lives all its duties and requirements. Divest yourselves, brethren, of coldness and apathy, so fatal to your best interests. Shun those affections and groveling passions unworthy of a soul that claims affinity with the "Sons of Light" and put forth all your energies to grasp whatever is noble or elevating in thought, and whatever can reveal new and sublime ideas pertaining to our lofty destiny. Guard against dissensions among yourselves. Let no root of bitterness spring up to trouble you. Use all your exertions to preserve your Lodge pure, and prevent the introduction of vice or error in its thousand forms. If in the frailty of mortality, a brother falls under the influence of unholy feelings and wanders into forbidden paths, seek the wanderer out, bring him back to the fold, and show him the superior loveliness of virtue. Much may be accomplished by the force of good example and by offering good counsel in a friendly spirit, ever remembering that to err is human, to forgive divine.

Finally, brethren, be of one mind, live in peace. Let nothing disturb that pure, warm and holy love which our ritual enjoins. Follow these injunctions and your Lodge will flourish. May the tenets of your profession be transmitted through your Lodge unimpaired from generation to generation.

MUSICAL SELECTION.

The Chaplain then pronounces the following or other appropriate

BENEDICTION.

Almighty and everlasting God, from whom cometh every good and perfect gift, send down upon Thy servants here assembled the healthful spirit of Thy grace, that they may truly please Thee in all their doings. Grant, O Lord, power of mind and great understanding unto those whom we have this day clothed with authority to preside over and direct the affairs of this Lodge, and so replenish them with the truth of Thy doctrine and adorn them with humility of life that both by word and example they may faithfully serve Thee, to the glory of Thy holy name, and to the advancement of our beloved institution. *Amen.*

Response—So mote it be.

The Lodge is then closed in due and ancient form

If the ceremony is public, the Lodge of course returns to its hall, and is there closed

If there is to be more than one address, there should be musical selections between them, or one of the addresses might precede the installation, followed by a musical selection. A little ingenuity on the part of those having the ceremony in charge will enable them to give variety to the occasion from year to year and greatly promote the interest of the brethren.

INSTALLATION OF THE OFFICERS OF THE GRAND LODGE.

On the last day of the session of the Grand Lodge the Present or some other Past Grand Master installs the Grand Officers elect as follows

The presiding Grand Master says.

Right Worshipful Grand Marshal, you will present the Grand Master-elect

The Grand Master-elect is then presented by the Grand Marshal, who says.

Most Worshipful Grand Master, I present you Brother _____, who, having been duly elected to preside over the Craft as their Grand Master, now declares himself ready for installation

The Grand Master-elect is then caused to face the West
The presiding Grand Master then rises and says

Brethren, you here behold Brother _____, who, having been duly elected to preside over the Craft as their Grand Master, now declares himself ready for installation. If any of you know of any reason why he should not be installed, you will state your objections now or else forever hereafter hold your peace. Hearing no objections, we will proceed with the installation.

The Grand Master-elect then faces the East and the presiding Grand Master says

It affords me great pleasure, Most Worshipful Sir,

to install you in your high office of Grand Master of Masons.

Do you promise, upon the honor of a Mason, that in the office of Grand Master you will, according to the best of your abilities, strictly comply with the Laws and Regulations of this Grand Lodge and all Ancient Masonic usages?

The Grand Master-elect answers:

I do.

Presiding Grand Master—Having thus solemnly pledged yourself to the faithful discharge of your duties, as the ruler of the Craft during the ensuing year, I will now invest you with the jewel of your office.

Let me congratulate you, Most Worshipful Sir, on the honor of being raised from the level of equality to the high station of presiding over all the Lodges in the State of Alabama and the Masonic Jurisdiction thereof.

We look up with confidence to a brother whose person is endeared to us by that love of the Fraternity which is sanctified by the experience of many revolving years. May the Father of light, of life, and of love invest you with his choicest gifts; may heavenly wisdom illumine your mind; may heavenly power give strength to your exertions; may heavenly goodness fill and enlarge your breast; may your feet rest upon the rock of justice; from your hands may streams of beneficence continually flow; and around your head may there bend a circle made splen-

did by the rays of honor, and late, very late in life, may you be transmitted from the fading honors of an earthly lodge to the mansions prepared for the faithful in another and a better world.

Let me congratulate you, the Grand Officers, and other brethren, on the election of our Grand Master. As it is his duty to command according to our constitutions, so it is ours with readiness to obey. Look to the sun, and behold the planetary worlds revolving round him in continual order and harmony with the happiest effect and learn to imitate their regularity, in the hope of obtaining from the chair of Solomon the light of wisdom and the warmth of love. Or look higher still, and behold the cherubim and seraphim, who are exhibited to us in the oracles of revelation, as flaming spirits, burning with zeal and love before the throne of God. Behold the heavenly host, filled with love of their Creator, and love to our race. See these ministering spirits, exercising their kind offices to men, relieving their wants, securing them from danger, and endeavoring to promote their good.

"Myriads of spiritual beings walk the earth
Unseen, or when we sleep, or when we wake"

Of them let us learn to rise in our affections to the great Father of all, and thence descending, expand the heart from brother to brother, and to all mankind. Of them let us learn never to be weary in well doing, but to "mourn with them that mourn, and to rejoice with them that do rejoice," until,

having finished our work on earth, we shall be admitted to the temple above, "not made with hands, eternal in the heavens."

The new Grand Master is then placed in the Oriental Chair and the Installing Officer says:

I now hail, salute and proclaim you Grand Master of Masons of the State of Alabama and its Masonic Jurisdiction.

Brethren, behold your Grand Master! Grand Master, behold your brethren!

The Grand Honors are then given by all the brethren. The following ode is then sung.

A'n—America.

Hail, Masonry divine
Glory of ages shine,
Long may'st thou reign!
Where'er thy Lodges stand,
May they have great command,
And always grace the land,
Thou art divine

The Grand Master then proceeds to install the rest of the Grand Officers, or he may waive the right and invite the Past Grand Master officiating in his installation.

The Grand Marshal then introduces the Deputy Grand Master-elect, saying

Most Worshipful Grand Master, I present you Brother _____, who, having been elected Deputy Grand Master, now declares himself ready for installation

The Grand Master then says

Right Worshipful Brother, the station to which you have been called by the suffrages of your brethren is one of great dignity and much importance. In the absence of the Grand Master, you are to exercise his prerogatives in presiding over the Craft; in his presence you are to assist him with your counsel and co-operation. But while your powers and privileges are thus extensive, remember that they carry with them a heavy share of responsibility. The honor that has been conferred upon you, and the trust that has been reposed in you, demand a corresponding fidelity and attachment to the interests of those to whose kindness and confidence you are indebted for your official elevation. Let the Book of Constitutions be your constant study, that you may be better enabled to preserve inviolate the laws and ancient landmarks of our Order, and that you may be ever ready to exercise the functions of that more exalted office to which you are so liable to be called. Receive this jewel of your office, and sit at the right hand to aid us with your counsel.

The remaining Grand Officers are introduced in like manner by the Grand Marshal and receive their appropriate charges, as follows

SENIOR GRAND WARDEN.

Right Worshipful Brother, by the suffrages of your brethren, you have been elected their Senior Grand Warden, and we now invest you with the jewel of your office.

Your regular attendance at the communications of the Grand Lodge is essentially necessary. In the

absence of the Grand Master and his Deputy you are to govern the Craft; in their presence you are to strengthen and support the authority of your chief.

We firmly rely on your knowledge of Masonry and your attachment to our Institution for the faithful discharge of the duties of this important trust. Look well to the West.

JUNIOR GRAND WARDEN.

Right Worshipful Brother, by the suffrages of your brethren, you have been elected their Junior Grand Warden, and we now invest you with the jewel of your office.

Your regular and punctual attendance at the communications of the Grand Lodge is earnestly requested. In the absence of your superior officers, you are to govern the Craft, in their presence you will aid them in their arduous labors.

We have no doubt that you will faithfully execute the duties which are incumbent on you in your present position. Look well to the South.

GRAND TREASURER.

Right Worshipful Brother, you have been elected to the responsible office of Grand Treasurer, and we now invest you with the jewel of your office.

It is your duty to receive all moneys due the Grand Lodge, to make due entries of the same, and pay them out by the order of the Grand Master, and with the consent and approbation of the Grand Lodge. The office to which you have been elected embraces

an important trust, and the choice of your brethren is an evidence of the high opinion they entertain for your fidelity and discretion.

We do not doubt that your regard for the Fraternity will prompt you to the faithful discharge of your duties.

GRAND SECRETARY.

Right Worshipful Brother, you have been elected to the very important office of Grand Secretary, and we now invest you with the jewel of your office.

It is your duty to observe all the proceedings of the Grand Lodge, and to make a fair record of all things proper to be written, to receive all moneys due the Grand Lodge, and pay them over to the Grand Treasurer.

You are also the official organ of the Grand Lodge, and in that capacity will conduct its various correspondence, and act as the medium of intercourse between this and other Grand Lodges, and between the Fraternity and their Grand Master.

In the discharge of these extensive duties let your carriage and behavior be marked with that promptitude that will at once reflect credit on yourself and honor on the Grand Body you represent.

GRAND CHAPLAIN

Right Worshipful and Reverend Brother, the sacred position of Grand Chaplain has been intrusted

to your care, and we now invest you with the jewel of your office.

In the discharge of your duties you will be required to lead the devotional exercises of our Grand Communications, and to perform the sacred functions of your holy calling at our public ceremonies. Though Masonry be not religion, it is emphatically religion's handmaid, and we are sure that in ministering at its altar, the services you may perform will lose nothing of their vital influence, because they are practiced in that spirit of universal tolerance which distinguishes our Institution. The doctrines of morality and virtue, which you are accustomed to inculcate to the world, as the minister of God, will form the appropriate lessons you are expected to communicate to your brethren in the Lodge. The profession which you have chosen for your lot in life is the best guarantee that you will discharge the duties of your present appointment with steadfastness and perseverance in well doing. The Holy Bible, that Great Light of Masonry, we entrust to your care

GRAND LECTURER.

Right Worshipful Brother, you have been appointed the Grand Lecturer of this Jurisdiction, and we now invest you with the jewel of your office.

It is your duty to instruct the Craft in the due performance of their duty, to communicate light and information to the uninformed; to preserve our ritual and our traditions in the memory of the Fra-

ternity; to see that the ancient landmarks of the Order are not removed by unskillful hands; and by your instructions to the Subordinate Lodges, to illustrate the genius and vindicate the principles of our institution. It is to be presumed that one whom his brethren have thought capable of discharging so important and difficult a trust will require no prompting for the proper performance of his duty. Let it be your object while inculcating upon the members of this time-honored society a faithful regard for its obligations, to impress the world at large with a favorable opinion of its designs and tendency.

GRAND MARSHAL.

Right Worshipful Brother, you have been appointed Grand Marshal, and we now invest you with the jewel of your office, and present you with this baton, as the ensign of your authority.

It is your duty to proclaim the Grand Officers at their installation, to arrange all processions of the Grand Lodge, and to preserve order according to the forms prescribed. Skill and precision are essentially necessary to the faithful discharge of these duties.

GRAND DEACONS.

Worshipful Brethren, you have been appointed the Grand Deacons of this Grand Lodge, and we now invest you with the jewels of your office, and these rods as ensigns of your authority.

It is your province to attend upon the Grand Master and Grand Wardens, and to act as their proxies

in the active duties of the Grand Lodge. Let vigilance and attention actuate you in the discharge of the functions of your office

GRAND STEWARDS.

Brethren, you have been appointed Grand Stewards and we now invest you with the jewels of your office, and place in your hands these white rods as ensigns of your station.

It is your duty to superintend the tables at the hour of refreshment, and see that every brother is suitably provided. It is, therefore, indispensably necessary that you yourselves should be temperate and discreet in the indulgence of your own inclinations, carefully observing that none of the craft transgress the due bounds of moderation in the enjoyment of their pleasures.

GRAND TILER.

Brother, you have been elected Grand Tiler of this Grand Lodge, and we now invest you with the jewel of your office, and place this sword in your hands, the more effectually to enable you to guard against the approach of cowans and eavesdroppers, and to suffer none to pass or repass but such as are duly qualified.

It is your duty to guard the door of the Grand Lodge on the outside; to guard and protect the regalia, clothing and other property of the Grand Lodge placed in your charge during vacation, and, under the direction of the Grand Master, to have

them always ready for use; to summon the members of the Grand Lodge under the direction of the Grand Secretary, and to attend to such other duties as may be required of you by the Grand Lodge. Your punctual attendance is essentially necessary at every Grand Communication

The Grand Master then says

Right Worshipful Grand Marshal, I now declare the several officers of the Grand Lodge of Ancient Free and Accepted Masons of the State of Alabama and its Masonic Jurisdiction duly installed into office for the ensuing year in Ample Form. You will, therefore, proclaim the same to the brethren, that they, having due notice thereof, may govern themselves accordingly.

The Grand Master calls up the brethren

The Grand Marshal then says

By order of the Most Worshipful Grand Master and by authority of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of the State of Alabama and its Masonic Jurisdiction, I do hereby proclaim that its Grand Officers are now amply installed in their respective stations and places, with the Grand Honors of Masonry by three times three.

The Public Grand Honors are then given by all the brethren
Some appropriate ode may then be sung

After which the Grand Chaplain pronounces the benediction, and should no other business be presented the Grand Lodge is then closed in Ample Form

RECEPTION OF VISITORS.

CEREMONIES TO BE OBSERVED WHEN A GRAND OFFICER VISITS A LODGE.

Whenever a Grand Master or a Grand Officer visits a Lodge in the official capacity he should be received with honors due to his official station

It having been made known that a brother entitled to be received with honors is about to visit a Lodge, the Master should appoint a committee composed of those whose rank most nearly corresponds with that of the visitor to attend upon him and ascertain his pleasure and accompany him to the Lodge.

Being in the ante-room, the Tiler gives the alarm and announces Brothers A, B, C and D, escorting M. W. Brother E F, Grand or Past Grand Master of Masons in _____, unless it be on the occasion of an official visit by the Grand Master, when the announcement will be, The Most Worshipful the Grand Master, or the R. W. the Deputy Grand Master, or the R. W. the Senior Grand or Junior Grand Warden of the Grand Lodge

The Master then places the Deacons at the sides of the door with their rods crossed. The brethren arrange themselves in line from the door on each side, extending towards the altar with a sufficient interval between them

The Deacon opens the door and the visitor, escorted by the committee, passes up through the lines to the altar, where the usual sign of recognition is given. The Master or some one deputed by him will then welcome the visitor. At the conclusion of the remarks the private Grand Honors will be given, when the visitor will respond if he sees fit, after which he will be escorted to a seat in the East

When the Grand Master visits a Lodge and is escorted to the East the Master resigns to him the seat and gavel. If there be other Grand Officers, the corresponding officers of the Lodge will resign their respective seats to them also

The Grand Master, if he desires, may appoint *pro tem.* Grand Officers to assist him in the visitation and inspection. In such case they enter the Lodge immediately following him

All being seated, the Master then delivers to the Grand Master the charter, the Treasurer's and Secretary's books, and a statement of the funds of the Lodge, for his inspection. Having examined them and made such inquiries as he may deem necessary concerning the affairs of the Lodge, etc., he expresses his approbation, or makes such observations as the circumstances and situation of the Lodge may seem to require

The Grand Master may then resign the chair to the Master, the Grand Officers (if there be any) leaving their seats and retiring to the East, the officers of the Lodge resuming their stations and its labors will proceed as the Grand Master may direct.

RECEPTION OF VISITING BRETHREN

When a brother visits a Lodge and has been examined or vouched for, the Worshipful Master will send the Senior Deacon to introduce him. That officer conducts him to the West of the altar and says:

Worshipful Master, I have the pleasure of introducing to you Brother _____, of _____ Lodge, No. _____, of the Grand Lodge of _____.

The Worshipful Master calls up the Lodge and says

Brother _____, it gives me pleasure to introduce to you the members of _____ Lodge, No. _____, and to welcome you to a seat among us. We meet on _____, and shall be very glad to welcome you to any of our meetings.

The Senior Deacon conducts the visitor to a seat, and the Lodge is seated. No brother should be allowed to visit a

Lodge for the first time without an introduction. If the visitor is a Past Master, he should be invited to a seat in the East, and if he is an officer of any Grand Lodge, or a Past Grand Officer (elective) of our own Grand Lodge, he should be received with the Grand Honors at the time of his introduction. The Worshipful Master should see that the proper courtesies are extended to visiting brethren, to make them feel that they are welcome.



ANCIENT LANDMARKS.

OF THE OLD CHARGES OF FREE AND ACCEPTED
MASONS, COLLECTED FROM RECORDS AS
PUBLISHED BY THE GRAND
LODGE OF ENGLAND,
1722.

I. CONCERNING GOD AND RELIGION.

A Mason is obliged by his tenure to obey the moral law, and if we rightly understand the Art he will never be a stupid atheist nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves—that is, to be *good men and true*, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished, whereby Masonry becomes the *centre of union*, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

II OF THE CIVIL MAGISTRATE, SUPREME AND SUBORDINATE

A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates, for as Masonry hath been always injured by war, bloodshed and confusion, so ancient kings and princes have been much disposed to encourage the Craftsmen, because of their peaceableness and *loyalty*, whereby they practically answer the cavils of their adversaries, and promoted the honor of the Fraternity, who ever flourished in times of peace, so that if a brother should be a rebel against the State, he is not to be countenanced in his

rebellion, however he may be pitied as an unhappy man, and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the Lodge, and his relation to it remains indefeasible.

III. OF LODGES

A Lodge is a place where Masons assemble and work, hence that assembly or duly organized society of Masons is called a Lodge, and every brother ought to belong to one, and be subject to its by-laws and general regulations. It is either *particular* or *general*, and will be best understood by attending it, and by the regulations of the General or Grand Lodge hereunto annexed. In the ancient times no Mason or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master or Warden that pure necessity hindered him.

The persons admitting members of a Lodge must be good and true men, free born and of mature and discreet age. No bondsmen, no women, no immoral or scandalous men, but of good report.

IV. OF MASTERS, WARDENS, FELLOWS AND APPRENTICES.

All preferment among Masons is grounded upon real worth, and personal merit only, that so the Lords may be well served, the brethren not put to shame, nor the Royal Craft despised, therefore no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every brother must attend in his place, and learn them in a way peculiar to his Fraternity. Only candidates may know that no Master should take an Apprentice unless he have sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the Art, of serving his Master's Lord, and of being made a brother, and then a Fellow Craft in due time, even after he has served such a term of years as the custom of

the country directs, and that he should be descended of honest parents, that so, when otherwise qualified, he may arrive to the honor of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.

No brother can be a Warden until he has passed the part of a Fellow Craft, nor a Master until he has acted as a Warden, nor Grand Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellow Craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges. And for the better and easier and more honorable discharge of his office, the Grand Master has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be present, or interpose his authority by a letter.

These rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the brethren, according to the old charges and regulations, with all humility, reverence, love and alacrity.

V OF THE MANAGEMENT OF THE CRAFT IN WORKING

All Masons shall work honestly on working days, that they may live creditably on holy days, and the time appointed by the law of the land or confirmed by custom, shall be observed.

The most expert of the Fellow Craftsmen shall be chosen or appointed the Master or Overseer of the Lord's work, who is to be called Master by those that work under him. The Craftsmen are to avoid all ill language, and to call each other by no disobliging name, but Brother or Fellow, and to behave themselves courteously within and without the Lodge.

The Master, knowing himself to be able of cunning, shall undertake the Lord's work as reasonably as possible, and truly dispend his goods as if they were his own, nor to give more

wages to any Brother or Apprentice than he really may deserve

Both the Master and the Masons receiving their wages justly shall be faithful to the Lord, and honestly finish their work, whether *task* or *journey*, nor put the work to *task* that has been accustomed to *journey*.

None shall discover envy at the prosperity of a brother, nor supplant him, or put him out of his work, if he be capable to finish the same, for no man can finish another's work so much to the Lord's profit, unless he be thoroughly acquainted with the designs and draughts of him that began. When a Fellow Craftsman is chosen Warden of the work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the work in the Master's absence, to the Lord's profit, and his brethren shall obey him.

All Masons employed shall meekly receive their wages, without murmuring or mutiny, and not desert the Master until the work is finished.

A younger brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love.

All the tools used in working shall be approved by the Grand Lodge.

No laborer shall be employed in the proper work of Masonry, nor shall Freemasons work with those that are not free, without an urgent necessity, nor shall they teach laborers and *unaccepted* Masons, as they should teach a Brother or Fellow

VI OF BEHAVIOR—VIZ :

1 In the Lodge While Constituted

You are not to hold private committees, or separate conversation, without leave from the Master, nor to talk of anything impertinent or unseemly, nor interrupt the Master or Wardens, or any brother speaking to the Master, nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn, nor use any unbecoming language upon any pretence whatsoever, but to pay due reverence to your Master, Wardens, and Fellows, and put them to worship.

If any complaint be brought, the brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies (unless you carry it by appeal to the Grand Lodge) and to whom they ought to be referred, unless a Lord's work be hindered the meanwhile, in which case a particular reference may be made, but you must never go to the law about what concerneth Masonry, without an absolute necessity apparent to the Lodge.

2 Behavior after the Lodge is over, and the Brethren not gone.

You may enjoy yourself with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying anything offensive, or that may forbid an easy and free conversation, for that would blast our harmony and defeat our laudable purposes. Therefore, no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion or nations or State policy. We being only, as Masons, of the Catholic religion above mentioned, we are also, of all nations, tongues, kindreds and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will. This charge has always been strictly enjoined and observed, but especially since the reformation in Britain, or the dissent and secession of these nations from the communion of Rome.

3 Behavior when Brethren meet without Strangers, but not in a Lodge Formed

You are to salute one another in a courteous manner, as you will be instructed—calling each other brother, freely giving mutual instruction, as shall be thought expedient, without being overseen or overheard and without encroaching upon each other, or derogating from that respect which is due to any brother were he not a Mason, for, though all Masons are as brethren upon the same *Level*, yet Masonry takes no honor from a man that he had before—nay, rather it adds to his

honor, especially if he has deserved well of the Brotherhood, who must give honor to whom it is due, and avoid ill manners

4. Behavior in presence of Strangers not Masons

You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated, and sometimes you shall divert a discourse, and manage it prudently, for the honor of the Worshipful Fraternity

5. Behavior at Home and in your Neighborhood

You are to act as becomes a moral and wise man, particularly not to let your family, friends and neighbors know the concerns of the Lodge, etc., but wisely consult your own honor, and that of the ancient brotherhood, for reasons not to be mentioned here. You must also consult your health, by not continuing together too late, or too long from home after Lodge hours are past, and by avoiding of gluttony and drunkenness, that your families be not neglected or injured, nor you disabled from working

6. Behavior Towards a Strange Brother

You are cautiously to examine him on such a method as prudence shall direct you, that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge, but if you discover him to be a true and genuine brother, you are to respect him accordingly, and if he is in want you must relieve him if you can, or else direct him how he may be relieved, you must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability—only to prefer a poor brother, that is a *good man and true*, before any other people in the same circumstances.

Finally, all these charges you are to observe, and, also, those that shall be communicated to you in *another way*—cultivating brotherly love, the foundation and cap-stone—the cement and glory of this ancient Fraternity, avoiding all wrangling and quarreling, all slander and backbiting, not permitting others

to slander any honest brother, but defending his character and doing him all good offices, so far as is consistent with your honor and safety, and no farther, and if any of them do you injury, you must apply to your own or his Lodge, and from thence you may appeal to the Grand Lodge at the Quarterly Communication, and from thence to the Annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation—never taking a legal course but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows, when they would prevent you going to law with strangers, or would excite you to put a speedy period to all law suits, that so you may mind the affairs of Masonry with more alacrity and success. But with respect to brothers or fellows at law, the Master and brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren, and if that submission is impracticable, they must, however, carry on their process, or law suit, without wrath or rancor (not in the common way) saying or doing nothing which may hinder brotherly love, and good offices to be renewed and continued, that all may see the *benign* influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time. *Amen* ▶



CONSTITUTION AND EDICTS.

EXPLANATORY NOTE

The numbers at the foot of the Sections to the Constitution and of the Edicts refer to Edicts bearing on that Section. These numbers in parenthesis refer to the corresponding Edict in the Code of 1908. Where no parenthetical numbers occur, such edict is new to this Code.

ARTICLE 1.

SECTION 1. This Grand Lodge shall be styled "The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Alabama, and Its Masonic Jurisdiction"

1-2.

SEC. 2 The Grand Lodge shall consist and be composed of a Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, Grand Secretary, Grand Chaplain, Grand Orator, Grand Marshal, Senior Grand Deacon, Junior Grand Deacon, and Grand Tiler, together with the Masters, Wardens, or their proxies duly constituted, of the chartered Lodges under its jurisdiction, and such Past Grand Masters, Past Deputy Grand Masters, Past Grand Wardens, Past Grand Treasurers and Past Grand Secretaries as shall be present, and are members of a Subordinate Chartered Lodge.

SEC. 3. Whenever the Worshipful Master or Wardens of any Lodge, or either of them, shall be unable to attend the Communication of the Grand Lodge, they, or either of them, who cannot so attend, may depute any member of their own Lodge as a proxy to represent their Lodge in the Grand Lodge, and the proxy so deputed shall be entitled to the same privileges and perform the same duties of him or them deputing him; such deputation shall be in writing, signed by the person deputing him, attested by the Secre-

tary, sealed with the Seal of the Lodge, and shall be after the form prescribed by law and hereto appended.

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SEC 4. The Grand Lodge shall be holden on the first Tuesday in December annually, at the city of Montgomery, but special Communications may be ordered by the Grand Master or in his absence or disability to act, by the Deputy Grand Master, with the concurrence of the Grand Wardens, at such time and place as in their opinion the good of Masonry may require, *provided*, that every Lodge under their jurisdiction shall be notified at least thirty days previously of the time and place of holding such Communication

SEC 5 Representatives from one-third of all Subordinate Lodges under the jurisdiction of this Grand Lodge shall be necessary to constitute a quorum for the transaction of business, should the requisite number fail to attend for three days, then those in attendance shall meet on the evening of the third day, at the place designed for the meeting of the Grand Lodge, and shall adjourn to some day within two months next thereafter, and the Grand Master, or some person duly authorized by those in attendance, shall immediately cause notice to be given in writing to every Subordinate Lodge in his jurisdiction, requiring their attendance at the time specified by the order of adjournment, and so soon as the requisite number to constitute a quorum are in attendance, the Grand Lodge shall be opened and proceed to transact any business that may legitimately come before it

SEC 6 The Grand Lodge has original and exclusive jurisdiction over all subjects of Masonic legislation, and appellate jurisdiction only from the decisions of the Subordinate Lodges, and its enactments and decisions upon all questions shall be the Supreme Masonic law of the State. It shall prescribe such rules and regulations for the government of the Subordinate Lodges as will, in its judgment, conduce to the welfare, prosperity and happiness of the Craft, and may grant Dispensations and Charters for the establishment of new Lodges, and may revoke and annul the same for such causes as it may deem sufficient, shall prescribe the

manner, and shall require a uniform mode of working, but in no case to alter, remove, or displace the ancient and established landmarks of Masonry, and may require from them such reasonable dues and fees as will at all times discharge the engagements of the Grand Lodge.

1-2-3-4-5-23

Powers, appellate only, 3-545

SEC 7 No Dispensation or Charter shall be granted for the organization of a new Lodge, but upon the petition of seven known and approved Master Masons, in which their first Master and Wardens shall be nominated, which petition shall be accompanied by a recommendation from the Lodge nearest the petitioner, together with a certificate vouching for the character and standing of the applicants generally, and stating explicitly that the Master and Wardens have appeared in open Lodge, and after due examination are found well qualified to confer the first three degrees of Masonry, and no such Dispensation or Charter shall be legal unless signed by the Grand or Deputy Grand Master, attested by the Grand Secretary, and sealed with the seal of the Grand Lodge, *provided*, that no new Lodge shall be established within ten miles of another Lodge unless it be in a city or town

11-39 40-41-42-44

What is town—43.

SEC. 8 For every Dispensation granted for the formation of a new Lodge, there shall be paid to the Grand Secretary for the use of the Grand Lodge thirty-five dollars, and for every Charter there shall be paid, in like manner, thirty-five dollars, and no dispensation or charter shall be delivered until the foregoing fees are paid

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SEC 9 A majority of the members present of the Grand Lodge shall determine all questions submitted for their decision, and in all cases of a tie the Grand Master or presiding officer shall have the casting vote.

SEC. 10 Every charge brought before the Grand Lodge against any member thereof shall be made in writing,

and the member so charged shall be furnished with a copy thereof by the Grand Secretary, and any brother suspended or expelled shall be entirely excluded from all the benefits and privileges of Masonry while under such sentence.

ARTICLE II.

RANK AND TITLE.

SECTION 1. The officers of the Grand Lodge shall be styled and take rank as follows.

Most Worshipful Grand Master

Right Worshipful Deputy Grand Master.

Right Worshipful Senior Grand Warden

Right Worshipful Junior Grand Warden.

Right Worshipful Grand Treasurer

Right Worshipful Grand Secretary

Right Worshipful and Reverend Grand Chaplean

Right Worshipful Grand Marshal.

Worshipful Senior Grand Deacon

Worshipful Junior Grand Deacon

Grand Steward

Grand Tiler

Not eligible to office in Subordinate Lodge—24

SEC. 2 All officers and members of the Grand Lodge and proxies appointed by the Masters or Wardens of Subordinate Lodges, must be Master Masons and regular members of some Lodge under its jurisdiction.

SEC. 3 No person shall act as the proxy of any other Lodge than the one of which he is a member.

ARTICLE III.

ELECTION OF GRAND OFFICERS

SECTION 1 No brother shall be eligible to the office of Grand Master, Deputy Grand Master or Grand Warden who has not been duly elected, installed and presided over a Subordinate Lodge. None except such as are at the time

of their election or appointment, members of some Lodge, shall be eligible to office in the Grand Lodge, and no one shall be eligible to the office of Grand Master more than two years in any period of six years.

SEC 2 The Grand Master, Deputy Grand Master, Grand Wardens, Grand Treasurer, Grand Secretary, and Grand Tiler shall be elected by ballot, at the Annual Communication on or before the first Thursday of its meeting of every year, and shall hold their offices respectively until their successors shall be duly selected and installed.

SEC 3 All Grand Officers whose election or appointment is not otherwise provided for, shall be appointed annually by the Grand Master, and when duly installed shall hold their offices until their successors are duly appointed and installed.

SEC. 4. In the election of Grand Officers each and every Subordinate Chartered Lodge shall have one vote and no more, each and every Present and Past Grand Officer who is a member of this Grand Lodge according to the provisions of the Constitution, shall have one vote and no more, *provided*, such Present or Past Grand Officer is not the Master, Warden or proxy of a Subordinate Lodge. A majority of all the votes cast shall be necessary to a choice.

SEC. 5 When a number of brethren are voted for, for the same office in the Grand Lodge, and no choice can be made, after the second ballot, the one receiving the lowest number of votes shall be dropped at each succeeding ballot until a choice is effected.

SEC 6 No Lodge shall be entitled to vote in the election of officers, nor shall its Master, Wardens, or either of their proxies be eligible to any of the Grand offices until its dues to the Grand Lodge are paid.

ARTICLE IV.

DUTIES AND POWERS OF GRAND OFFICERS

SECTION 1 It shall be the duty of the Grand Officers to attend punctually in person the annual and special Communications of the Grand Lodge.

SEC. 2. The Most Worshipful Grand Master shall preside at the Communications of the Grand Lodge, see that the rules and usages of the Craft are strictly observed and that officers faithfully perform their respective duties, and an appeal from his decision may be had at any time, if the call therefor is seconded. He may grant Dispensations for the establishment of new Lodges during the recess of the Grand Lodge, according to the seventh section of the first article of this Constitution, and not otherwise, he shall install the Officers of all newly chartered Lodges, or appoint some discreet and well qualified Past Master to do so, when inconvenient for him to attend in person, he may visit Subordinate Lodges at his pleasure and preside therein, inspect their records and proceedings, and instruct them in the correct mode of working, and in general shall exercise a supervising control of the Craft throughout the State, conforming in all things to the Constitution and Regulations of the Grand Lodge and ancient landmarks of the Fraternity

25-26-27-28-29

As to Dispensations—30-31—32—33—34—35—239—456
Cannot set aside By-laws of Lodge, if constitutional—29

SEC 3 The Deputy Grand Master shall, in the absence of the Grand Master, fill the chair during the Communications of the Grand Lodge. He may grant Dispensations for the establishment of a new Lodge, under the restrictions and provisions referred to in the preceding section for the government of the Grand Master in like cases, and shall be vested with similar powers, subject, however, at all times, to his control and direction

SEC 4 In the absence of the Grand and Deputy Grand Master, the Senior Grand Warden, or in his absence, the Junior Grand Warden, or in his absence, the Senior Past Grand Master or Deputy Grand Master, shall preside with the powers of the Grand Master, and if no such officer shall be present, then the brethren shall nominate some suitable person to fill the chair

SEC. 5 After the Grand Lodge is opened, and before any business is proceeded upon, the Grand Chaplain, if present, shall invoke a blessing from Deity

SEC 6 The Grand Trésurer, before entering upon the duties of his office, shall give bond and security, conditioned for the faithful performance of his official duties, in double the sum actually in the treasury at the time of his official investment. He shall account to the Grand Lodge for all moneys received and disbursed by him by virtue of his office, and on the first day of every Annual Communication exhibit a full and accurate statement of his accounts to the Grand Lodge. He shall pay out no money without the written order of the Grand Master or presiding officer, given by directions of the Grand Lodge, and countersigned by the Grand Secretary, and such vouchers only shall be received as authentic in the settlement of his accounts, and for these services he shall receive one hundred and fifty dollars, and no more. And further, in all distributions of the funds of the Grand Lodge, it shall be done by the Chartered Subordinate Lodges only which have paid their dues, each Lodge having but one vote, and no more. And further, it shall require a majority of all such Lodges to concur therein, otherwise no donation, distribution or application of the funds of the Grand Lodge shall be made for any purpose whatever, except the appropriation for the ordinary expenses of the Grand Lodge

SEC 7 The Grand Secretary shall record neatly and correctly, in a substantial book kept for that purpose, all the proceedings of the Grand Lodge proper to be written, he shall keep a regular set of books, in which he shall open and keep all necessary and proper accounts, charge the Subordinate Lodges regularly with their annual contributions and dues, and give them credit for all moneys when paid; he shall collect all moneys due the Grand Lodge, make proper entries of the same, pay them over to the Grand Treasurer, as soon as collected, and take his receipt thereof, he shall charge the Grand Treasurer with all moneys paid him and credit him with all orders or drafts drawn on him and on the first day of every Annual Communication he shall lay before

the Grand Lodge a full and accurate statement of all moneys received by him by virtue of his office since the date of his last report, he shall communicate to the several Grand Lodges within the United States and to all Lodges within the jurisdiction of this Grand Lodge such matters as may from time to time be required to be so communicated, he shall submit for the inspection of the Grand Lodge all communications received by him during recess, attest and affix the seal of the Grand Lodge to all instruments of writing necessary to be executed, report the number of Dispensations granted since the last Annual Communication with the recommendations upon which they were founded, and for these services the Grand Secretary shall receive from the funds of the Grand Lodge, annually, such sum as the Grand Lodge may order, not to exceed two thousand dollars. Before his installation he shall give bond and security to the Grand Master and his successors in office, for one thousand dollars, for the use of the Grand Lodge, conditioned for the faithful discharge of his official duties

92-03-407-446-581-610 36-37-52-91-100-101-443-484-627
667.

SEC 8. All other Grand Officers shall perform the duties respectively assigned to them in the charges given in their installation, and the Grand Tiler shall receive for his services four dollars per day

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ARTICLE V

COMMITTEE ON WORK

SECTION 1 There shall be a Committee on Work' consisting of seven, to be appointed by the Grand Master' who shall hold office for a period of five years, unless sooner removed for cause. They shall meet annually at the Grand Lodge hall, three days immediately preceding the meeting of the Annual Communication, to perfect themselves in the work and lectures of the first three degrees of Masonry, as determined upon and established by this Grand Lodge, one day of which shall be devoted to an executive session by the commit-

CONSTITUTION.

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tee for that purpose. It shall be the duty of the chairman of this committee to report the work of the Grand Lodge at each Annual Communication, on or before the third day thereof, and the work and lectures so established and reported shall be the only work and lectures recognized by this Grand Lodge, and every subordinate lodge under its jurisdiction shall, and is hereby required to, conform to said work and lectures.

10-13-17

SEC 2. When any vacancy shall occur in the Committee on Work, by death, removal or otherwise, it shall be the duty of the Most Worshipful Grand Master, or, in the event of his disability to act, of the Right Worshipful Deputy Grand Master, forthwith to fill said vacancy.

SEC 3 The members of the Committee on work, provided they are members of a Subordinate Lodge, shall be members of the Grand Lodge, and on all questions, whether to be decided *viva voce* or by ballot, except in appropriations of the funds of the Grand Lodge, shall have one vote, and no more

SEC 4. The Committee on Work shall be paid their necessary expenses in coming to, remaining at, and returning from the Grand Lodge, provided they shall have complied with the requirements of this article

ARTICLE VI

SUBORDINATE LODGES.

SECTION 1. All Lodges under this jurisdiction shall have a right to convene as "Ancient, Free and Accepted Masons," receive and enter Apprentices, pass Fellow Crafts, and raise Master Masons, also to assess and collect such fees and dues as they may find reasonable and proper, to establish funds for charitable purposes, and transact all bus-

47-49-61-62-64-65-67-68-76-77-78-145-147-185-197-198-199-432-433-434.

SEC 2. Every Lodge under this jurisdiction shall consist of a Master, Senior and Junior Warden, Treasurer, Sec-

etary, Senior and Junior Deacon, and a Tiler, and such other officers as the Lodge may from time to time think proper to appoint, together with as many members as may be found convenient for working to advantage, and every Lodge thus organized shall meet at least once a month to transact such business as may come before it, and more especially to instruct and improve its members in Masonic knowledge

130-131-132-135-136-137-141-142-143-145-147-148-149-178-187-202-205-207-208-237-239-240-241-244-249

SEC 3 Every Subordinate Lodge must have a charter from the Grand Lodge, or a Dispensation or Warrant from the Grand or Deputy Grand Master, attested by the Grand Secretary and sealed with the seal of the Grand Lodge, and no Lodge shall be deemed legal or regular without such Charter, Dispensation or Warrant, and all Masonic communications, either public or private, are hereby interdicted and forbidden between any Lodge under this jurisdiction or any member of any of them, and any Lodge that may be illegally formed, opened or holden, or any or either of their members, or any person initiated, passed or raised in such illegal Lodge

SEC 4 Dispensations granted by the Grand or Deputy Grand Master for the establishment of new Lodges shall continue and be in force only until the succeeding Annual Commencement of the Grand Lodge after the date of such Dispensation, at which time the original record of all the proceedings of every such Lodge, together with the By-laws which have been adopted for its government, shall be submitted to the Grand Lodge for examination, and, if approved, a Charter may be issued for the permanent establishment of said Lodge, or the Dispensation renewed for twelve months longer by an endorsement thereon by the Grand or Deputy Grand Master, attested by the Grand Secretary, at the expiration of which time a copy of the original record of the proceedings of every such Lodge, during the preceding twelve months, must be submitted to the Grand Lodge for inspection and examination, when if approved, a Charter must issue or the Lodge be discontinued, and no Lodge working under Dispensation shall pay to the

Grand Lodge any contributions or dues until it obtains a Charter

11-39-44-45-46-88-89

Powers of Lodge U. D —55-56-57-58-79-216-217

SEC. 5 Every chartered Lodge shall have a seal with the name and a number of the Lodge engraved thereon, with such other devices as a majority of the members of the Lodge may think proper to adopt, and no document from any Lodge shall be received or deemed authentic without such seal being affixed thereto, *provided, however,* that in all cases where Lodges have not seals already, they shall be allowed twelve months to procure them, and all Lodges hereafter established shall be allowed the same time from the date of their respective Charters, and no longer

SEC 6 In all cases of the absence of the Worshipful Master from any regular or special Communication of any Lodge, the officer present highest in rank shall preside, unless through courtesy said officer shall decline in favor of a past superior officer, *provided*, no special Communication shall be held without sufficient notice being first given as far as practicable of the time and object of the meeting, and it shall not be lawful for the Lodge to transact any business other than that for which the Lodge was specially convened

Absence of Master—157-159-160-232

Special Communications—41-141-142-143-144-145-146

SEC 7 No Subordinate Lodge shall proceed to confer any or either of the degrees of Masonry upon any person who is not a man, free-born, of the age of twenty-one years or upwards, of good reputation, of sufficient natural and intellectual endowments, with an estate, office, trade, occupation, or some other obvious source of honest subsistence, from which he may be enabled to spare something for works of charity and for maintaining the ancient dignity and utility of the Masonic institution. He must also be free from such corporal deformity as would render him incapable of practicing and teaching the ritual of the Fraternity.

35-270-271-272-273-274-275-277-278

Physical—281-282-283-415

SEC 8 All petitions for affiliation or initiation shall be recommended and vouched for by two Master Masons, and shall be members of the Lodge, and shall be placed in the hands of a committee consisting of three Master Masons, members of the Lodge, to be appointed by the Master, whose duty it shall be to investigate into the character and standing of the petitioner, and make due report thereon, in writing, to the Lodge at its next regular Communication, nor shall such petition be acted upon by the Lodge until satisfactory evidence be obtained of the applicant's worthiness or unworthiness.

177-285-286-287-288-304-305-306-308-312-313-315-317-31-8320-321-323-327-328-352-502-673

Affiliation—489-490-491-493-500-501-502.

SEC 9 No petition for membership or initiation shall be received by any Lodge except at a regular Communication and no person shall be admitted as a member or initiated at the same Communication at which he is initiated, nor raised at the same Communication at which he is passed, nor shall the candidate be passed to the second degree until by examination in open Lodge he is found to have made the necessary proficiency in the first degree, nor raised to the third degree until by examination in open Lodge he is found to have the necessary proficiency in the second degree

28-254-312-341-342-357-358-406-407-409-410

May be done by Dispensation—30-361

SEC 10 No person shall be initiated, passed or raised in any Lodge, or admitted to membership therein, without the unanimous consent of the members present, nor shall any Lodge require any of its members to assign his or their reasons for voting against any person who may apply for membership or initiation therein

351-352-354-355-410

SEC 11 No applicant for initiation or membership whose petition may have been rejected by any Lodge shall be initiated or received a member in any other Lodge without the consent of a majority of the Lodge to which the applicant first petitioned be obtained, for that purpose, *provided*, that after the expiration of three years from the time of such rejection such other

Lodge to which application for initiation or membership may be made may proceed to act upon such application without the consent herein provided for, if the applicant is not then a resident of the jurisdiction of the Lodge or Lodges rejecting him

If any Mason knowingly assists or recommends for initiation or membership any applicant to any Lodge whatever, in violation of the provisions of this section, he shall be expelled from all the privileges of the Fraternity

377-378-379-380-381-383-385-386-387-388-390-391-392
394-495-496

SEC 12 No entered Apprentice or Fellow Craft initiated or passed in any Lodge within the United States shall be passed or raised in any Lodge under the jurisdiction of this Grand Lodge, other than that in which he was initiated, without procuring dismission from such Lodge, with a certificate of good standing, and that he has paid all dues of such Lodge, nor shall any brother be admitted a member of any Lodge but upon like conditions, *provided, however*, the said Lodge is still in existence, and capable of granting such certificate and recommendation as aforesaid

121-123-124-125-126-127-128-129-398-399-400-401-402
403-404-405

SEC 13 When any person petitions to be made a Mason who resides in any other town where a Lodge is holden or nearer any regular Lodge than that in which he is proposed, it shall be the duty of the Secretary of the Lodge to write to such other lodge to know if they have ever refused him admission, and if they know of any just and sufficient reason why he ought not to be made a Mason, and without inquiry and answer thereto, no such petition shall be acted on

105-106-107-108-109-110-111-112-113-114-115-116-117
118-119-120-122-133-289-290-291-292-293-294-295-296-297
298-299-300-301-302-303

Does not apply to affiliation—487

SEC 14. The fee for initiating a candidate in the first degree of Masonry shall be not less than fifteen dollars, for the second degree five dollars, and for the third degree ten dollars, *provided*, that any Lodge shall be authorized to confer any or all these degrees gratuitously upon ministers of

the gospel who are actively engaged in the exercise of their ministerial functions

301-329-330-331-332-333-334-335-336-337

SEC 15 No Lodge under the jurisdiction of this Grand Lodge shall take notes of hand for initiating, passing or raising fees, or grant any time or credit thereto, all such fees shall accompany the petition, and shall be returned if the petitioner is rejected.

329-330-331-332-333-334-335

SEC 16 Every Lodge shall elect its officers at the regular Communication immediately preceding the festival in June, and make due return thereof to the Grand Secretary as soon as the officers elect are installed, which shall take place as soon as practicable thereafter.

217

Installation—221-222-223-225-226-227-229-230

SEC 17. Every Lodge has an inherent right to make By-laws and regulations for its government, *provided, always,* that such laws and regulations are conformable to the principles of the Fraternity and usages of Masons, and the Constitution and regulations of the Grand Lodge

29-61-62-63-64-65-66-67-68-177-178-315-375-512-607.

SEC 18 Any member of a Subordinate Lodge who shall be informed, or who shall know, of his own knowledge, that a brother has been guilty of conduct unbecoming a Mason or who shall fail to report same to the Lodge at its next regular communication, is hereby declared to be guilty of a shameful neglect of duty, and shall forthwith by such Lodge be suspended at its pleasure

521-522-523-524-526-527-528

SEC 19 Every Lodge has power, and it shall be its bounden duty, to take cognizance of any unmasonic conduct of a sojourning or resident brother, although not one of its members, and the Lodge in whose jurisdiction he may be accused of such unmasonic conduct shall proceed against him as though he were a member thereof, and reprimand, suspend or expel the offender, as the nature of the case may require, *provided,* that in all cases of suspension or expul-

tion two-thirds of the Master Masons present concur in the sentence

513-534-536-537-546-547-548-549-550-552-553-554-555-556.

SEC 20. Every Lodge under the jurisdiction of this Grand Lodge shall communicate to the Grand Secretary all rejections, suspensions and expulsions as they severally occur, and the Grand Secretary shall, as soon as may be, notify the Subordinate Lodge thereof, but if such suspended or expelled person shall have appealed from the decision of such Lodge within sixty days, it shall then be the duty of the Secretary to forward a copy of the proceedings thereon to the Grand Secretary, who shall lay the same before the Grand Lodge, for its adjudication at the next regular Communication thereof, and no notice of such suspension or expulsion shall be given by the Grand Secretary until the decision thereon be confirmed

SEC 21 Every Lodge shall, on or before the first day of every Annual Communication of the Grand Lodge, make to the Grand Secretary a report, in writing, showing who are its officers and members, the dates of admission to membership, initiations, passings and raisings, the name of those persons rejected, suspended, expelled, reinstated, withdrawn and dead, with the dates annexed, since the last return, and for each and every officer and member returned, excepting those ministers who are actively engaged in preaching the gospel, shall pay to the Grand Secretary not more than one dollar, of which fifty cents for each member of the Subordinate Lodge shall be set apart as a fund for the establishment of a Masonic Home, under the jurisdiction of the Grand Lodge of Alabama, for indigent Master Masons in good standing and widows and orphans of deceased Master Masons who at their death were members of and in good standing in a Subordinate Lodge working under the jurisdiction of this Grand Lodge. The balance of said dues, namely, fifty cents, to be regulated by the Grand Lodge. *Provided, however,* that this Grand Lodge may hereafter, in its discretion,

reduce the assessment herein provided for said Masonic Home.

Returns—5-52-53

Dues—4-5-60-448

SEC 22 It shall be the duty of the Grand Secretary to lay before the Grand Lodge, on the second day of every Annual Communication, a list of all the delinquent Lodges, and every Lodge that shall neglect to make returns to the Grand Lodge, or to pay its dues, or fail to be represented in the Grand Lodge for two successive years, or which shall fail to assemble for work for the space of six months, shall be stricken from the books of the Grand Lodge, be deprived of the benefits of Masonry and its Charter declared forfeited, but upon proper application to the Grand Lodge at its next regular Communication, making due return and paying its dues, together with what interest may have accrued thereon, such Lodge may be restored to its former rank and privileges, and upon the revocation or forfeiture of the Charter of any Lodge, it shall be the duty of the last Treasurer and Secretary thereof to surrender to the Grand Secretary the books, papers, jewels, furniture, funds and Charter of said Lodge within six months of the time of such revocation or forfeiture, to be disposed of as the Grand Lodge may think proper, should the Treasurer and Secretary fail to do so within the time specified above, the Grand or the Deputy Grand Master shall appoint some suitable person to take possession of the same and deliver them up in the manner and for the purpose before directed.

Delinquency—89-90-91

Restoration—94-95-96-97-98-99-100

Forfeiture of property—75-86-90-91.

SEC 23 No Lodge shall be removed from the place where it is located except by the consent of the Grand Lodge, upon petition by a majority of the members of such Lodge or by permission of the Grand or Deputy Grand Master or by permission like petition, in cases of emergency, during the recess of the Grand Lodge, nor can a Subordinate Lodge voluntarily surrender its Charter.

Removal—80-81-82-83.

Surrender—86-87

Consolidation—84-85

SEC 24 The Master of every Lodge has it in special charge, and it is hereby made his bounden duty as appertaining to his office and dignity to see that the By-laws of the Lodge, as well as the Constitution, Laws and Edicts of the Grand Lodge are strictly enforced and observed, that all other officers of the Lodge perform the duties of their respective offices faithfully, and are examples of diligence and industry to the brethren, that true and exact accounts be kept by the Secretary with all the members of the Lodge, and that the proceedings of the Lodge be neatly and correctly recorded in a substantial book, that the Treasurer keep and render a correct and just account of moneys belonging to the Lodge; that regular returns be made annually to the Grand Lodge, according to the Twenty-first section of this article, he has the right and authority of convening the Lodge at pleasure, on any emergency or occurrence which in his judgment may require its meeting, giving always proper notice, and he shall fill the chair when present, he shall not permit any Mason who is not a member of the Grand Lodge, or a Subordinate under its jurisdiction, to preside over or give the work or lectures to the Lodge over which he presides, he shall at the regular Communication preceding the festival in June cause the Secretary to write opposite the name of each member of his Lodge, *suspended*, where dues shall remain unpaid for two years, said sentence to remain in force until all dues are paid, it is likewise his duty to attend punctually in person, or by proxy, all communications of the Grand Lodge, and thus he shall in no wise omit

64-79-162-163-164-165-186-231-526-573-574

N P D —233-234-423-424-425-426-428-429-430-432
433

SEC. 25 A Subordinate Lodge has no right to try the Master, but any five members of his Lodge may impeach the Master before the Grand Master, who shall order three Masters of Lodges or Past Masters, nearest his Lodge, to investigate into the nature of the charges and report to the

Grand Master, and if in his opinion they are well founded, and of a character to justify the proceedings, he shall suspend the delinquent and summon him to appear at the ensuing Communication of the Grand Lodge for trial
 529-530-531-532-639-640-641-642-643-644-645-646-647

ARTICLE VII

TRIALS AND APPEALS

SECTION 1 Whenever a brother shall be accused of any offence the proceedings shall be conducted in the following manner, to-wit

RULE 1 The charges and specifications shall be made in writing, under the signature of a Master Mason, or the committee of the Lodge, and delivered to the Secretary of the Lodge

499-500-179-520-522-527-528-539-541

RULE 2 The Secretary shall make out a true copy of the charge and specifications, and attest the same, and deliver it so attested, or cause the same to be done, to the accused, at least ten days before the time of trial
 557-558-559-560-561-562-563-583

RULE 3 If the residence of the accused be not within ten miles of the place of meeting of the Lodge, an attested copy of the charges and specifications inclosed by mail to the postoffice nearest to the residence of the accused thirty days before the trial shall be deemed good notice

557

RULE 4 If the residence of the accused be unknown to all the members of the Lodges, the trial may be had *ex parte*
 361-563

RULE 5 If the accused resides out of the State, and his residence be known, the Secretary of the Lodge shall send him, by mail, an attested copy of the charges at least sixty days before the day of the trial

RULE 6 The examination of the charges shall be in a Lodge especially notified for that purpose, at which no visitors

shall be admitted except witnesses and counsel, *provided*, said witnesses and counsel are Master Masons
 564-565-569-570

RULE 7. It shall be the duty of the Lodge to hear any evidence relevant to the charge, and the same to commit to writing, if proper to do so, when it shall be heard in open Lodge, or evidence of persons not Masons may be taken out of the Lodge, before any person authorized by the laws of the State to administer oaths to witnesses, notice having been given to the adverse party, so as to allow one day to every thirty miles travel from the place where said notice is served to the place of taking such testimony, and written notice left with the Master or Secretary, shall be sufficient to authorize the taking of testimony on the part of the accused

583-586-587-588-589-594-595-596

RULE 8 The depositions shall be sealed up by the person taking them, and conveyed by some trustworthy person, or by mail, and delivered to the Secretary of the Lodge, who shall endorse thereon whether received sealed or otherwise

RULE 9 Upon every trial the Secretary of the Lodge shall write down in a fair hand the whole of the evidence in the case, proper to be written

172-236

RULE 10 When the testimony is closed the question upon each specification shall be distinctly put by the Master to every member present, beginning with the youngest, "Is the accused guilty or not guilty?" The answer shall be given standing and in an audible manner, and the Secretary shall record the answer

600-602-603-604-615-616-617-618

RULE 11 If the accused be found guilty, the Lodge shall by vote assess the punishment due the offense

67-606-607-610-611-612-613-614

New trial—619-620-621-622

RULE 12 In all cases of suspension or expulsion of any member from the privileges of Masonry, two-thirds of the votes of all the members present shall be required, *provided*,

in all cases of suspension or expulsion a majority of the whole Lodge be present

29-566-567-568-608-609

RULE 13 Any brother feeling aggrieved by the decision of the Lodge upon the trial of any brother, may take an appeal to the Grand Lodge.

628-624-625-626

RULE 14 The appeal shall be made in writing and in the following form, to-wit:

I, _____, a Master Mason, under the jurisdiction of the Grand Lodge of Alabama, do declare that I feel materially aggrieved by the decision of _____ Lodge, No. _____, in the case of _____, and for a rehearing of the case, and to the end that justice may be done in that matter, do take my appeal to said Grand Lodge.

The above form shall be signed by the appellant, attested by the Secretary under the seal of the Lodge

RULE 15 The appeal must be taken within sixty days after the trial and judgment, and not afterwards
626.

RULE 16 The Secretary of the Lodge shall immediately record the appeal and transmit to the Grand Lodge at the next meeting thereof a true copy of the evidence in the case, together with the appeal, certified under his hand and the seal of the Lodge.

627-628-629

RULE 17. The Grand Lodge, on receipt of the appeal and evidence, shall be possessed of the cause, and shall proceed to examine and try the cause upon the evidence so transmitted, without any other testimony, and decide the matter finally

630-638

RULE 18 The appellant shall give to the other party at least ten days' notice in writing of the taking of the appeal, a copy of which notice shall be forwarded to the Grand Lodge, with the evidence of its service

RULE 19 The Grand Lodge may reverse the decision of a Subordinate Lodge, whereby a brother is suspended or expelled, but such reversal shall in no case restore the accused to membership in the Lodge from which he was suspended or expelled, without unanimous consent of the members present at a regular Communication

632-633-634-635-649-650-651-652-653-655-666-667-669
670-673.

RULE 20. The rules for taking depositions, serving notices and deciding causes herein prescribed for the Lodges shall also prevail so far as the same are applicable, in reference to trials in the Grand Lodge.

ARTICLE VIII.

PROPOSITIONS TO AMEND

Every proposition to revise, alter or amend this Constitution shall be submitted in writing on one of the first four days at an Annual Communication, distinctly read, and, if approved by one-third of the members present, shall be entered upon the minutes, and be thereafter submitted to the several Subordinate Chartered Lodges for their approval or rejection, if two-thirds of the Chartered Subordinate Lodges approve thereof by certificate over their respective seals, to the next succeeding Grand Lodge, the Grand Master shall so declare it, and from thenceforth it shall be considered a part and parcel of this Constitution

6-49-50-150-151

RULES AND REGULATIONS

SECTION 1 Every officer of the Grand Lodge, before he takes his seat as such at any Communication, shall clothe himself with the uniform and badge appertaining to his station

SEC 2 After the Grand Lodge is opened the members and visitors shall conduct themselves with that order and propriety which the dignity of the institution requires, they shall pay due respect to the presiding officer for the time being, to whose commands they shall be attentive and obedient, and they shall not leave the hall without his permission The business of the Grand Lodge shall be disposed of in the following order

1 Such as has been set down for consideration by previous order.

- 2 Petitions and Memorials
- 3 Reports of Standing Committees
- 4 Reports of Special Committees
- 5 Unfinished Business
- 6 Propositions and Motions
- 7 Any business of the Grand Lodge

SEC. 3. All resolutions shall be reduced to writing, the member proposing the same shall read them in his place and present them to the presiding officer, to be submitted to the consideration and decision of the Grand Lodge

SEC 4 Past Masters of Subordinate Lodges under this jurisdiction, and all Past Grand Officers, while they remain regular members of some Subordinate Lodge, and who are not members of this Grand Lodge, according to the provisions of the Constitution, and the Masters and Wardens of Lodges working under Dispensation, shall be entitled to seats, and may submit propositions and resolutions and offer their views thereon, but shall not be permitted to vote on any question, or in the election of Grand Officers, all other

visitors can alone be admitted by unanimous consent of the members present

SEC 5 No member shall speak more than twice upon the same subject without the permission from the presiding officer, and that permission shall only once be given

SEC. 6. Every brother who speaks shall rise, and in a respectful manner address the presiding officer, and while speaking no one shall interrupt him, unless he be wandering from the subject or question under consideration, when he shall be called to order, and shall sit down, but may again proceed if he shall think proper after being corrected

SEC 7 The presiding officer shall decide all questions of order, he shall appoint all committees, when the number composing the committee does not exceed seven, fill vacancies which may occur by the absence of any regular officer by appointing *pro tem*, and shall publicly reprimand any brother who shall be guilty of any indecorous or disorderly conduct during the working of the Grand Lodge A second offense of the same nature may be punished by suspension or expulsion from all the benefits of Masonry

SEC 8 No member of the Grand Lodge, after taking his seat as such, shall be permitted to leave any annual or special Communication without asking for and obtaining permission by a vote of the members present

SEC 9 Returns from the Subordinate Lodges and the proxies shall be handed to the Grand Secretary, and shall be by him examined and reported correct and authentic before such proxies shall be entitled to the privileges of a member, unless by consent of the Grand Lodge, and it is hereby made the duty of the Grand Secretary to annex to these laws a proper form of returns and proxies, which shall be strictly observed in all cases.

SEC 10 The Grand Secretary shall annex to the journals of the Communications of the Grand Lodge the names of the officers of every Subordinate Lodge, with the number of members belonging thereto, the time and place of holding their regular Communications, and the names of those

suspended, expelled, reinstated and dead, since the last returns, within sixty days after the close of every Communication of the Grand Lodge he shall have published such number of copies of the proceedings thereof as he may deem necessary for the use and information of the Subordinate Lodges, the officers of the Grand Lodge, and such Grand Lodges as correspond therewith, who shall distribute the same accordingly, without delay.

SEC. 11 The Grand Master shall appoint from the members of the Grand Lodge present the following committees.

1. Committee on Chartered Lodges
2. Committee on Lodges under Dispensation
- 3 Committee on Finance
4. Committee on Masonic Jurisprudence.
- 5 Committee on By-laws
6. Committee on Unfinished Business
7. Committee on Work.
8. Committee on Foreign Correspondence.
- 9 Committee on Suspensions, Expulsions, Appeals
etc
10. Committee on Propositions and Grievances

Work—10-17-22-23

Jurisprudence—7.

Foreign Correspondence—9.

Suspensions, etc—8

Chartered Lodges—11.

SEC 12. All communications, returns, petitions and documents shall be referred to appropriate committees, who shall report thereon, and all reports must be in writing, signed by the chairman of the committee making the report, except the Committee on Work.

SEC 13 All resolutions or motions involving the expenditure of money shall be referred to the Finance Committee before being acted upon by the Grand Lodge.

SEC 14 When a report is make it shall be handed to the presiding officer and by him read aloud before debated

SEC 15 No motion shall be stated or debated until it is seconded, and when stated it shall be considered as in the possession of the Grand Lodge, but the mover of it may withdraw it at any time before a decision, or before an amendment to it is passed.

SEC 16 Any member may call for a division of the question if the sense will admit it

SEC. 17 The previous question shall not be called for nor a motion to adjourn be entertained by the Grand Lodge

SEC. 18. No amendment of an amendment to an amendment shall be entertained, and the question on the proposition to amend last made shall be first put, a motion to amend an amendment shall preclude all further propositions to amend, until it shall be decided

SEC. 19 Motions, resolutions, reports and propositions may be committed or referred at the pleasure of the Grand Lodge.

SEC. 20. All questions shall be put in the order in which they were moved, and in filling up the blanks, the largest sum or quantity, or longest time, shall be first put.

SEC 21 Any section or a part of a section of these Laws and Regulations may be amended or altered at any Annual Communication by and with the consent of a majority of the Subordinate Lodges.

SEC 22 All laws and regulations heretofore enacted by the Grand Lodge which conflict or differ in any manner with, or which are not herein contained, shall be and the same are hereby repealed

SEC 23 These laws and regulations shall be in force from and after the passage thereof

DIGEST OF EDICTS, DECISIONS AND RESOLUTIONS OF THE GRAND LODGE OF ALABAMA.*

CHAPTER 1

THE GRAND LODGE

Its Jurisdiction and Powers-----	1- 6
The Committee of-----	7-23

1-(1) EACH GRAND LODGE SOVEREIGN — Each Grand Lodge is sovereign and independent

2-(2) STATE JURISDICTION EXCLUSIVE — This Grand Lodge has exclusive jurisdiction over residents of this State, and no Subordinate Lodge has the power to waive such jurisdiction in favor of a Lodge in a Sister grand jurisdiction, *provided, however, that persons in this or any adjoining State within five miles of the State line, may petition to be made a mason in the nearest lodge, measured by straight lines, whether such lodge is in this or another Grand Jurisdiction, provided, such other Grand Jurisdiction permits the same thing in its jurisdiction.*

255-256-257-258-259-260-261-262-263-264-266-267-268
453-454-455

3-(3) NOT TO CONFER DEGREES — It is not within the province of the Grand Lodge to initiate, pass or raise candidates, its powers being appellate and legislative only

4-(4) NOT TO LEVY TAX BEYOND CONSTITUTION — The Grand Lodge has no right to tax its Subordinate Lodges for any sum beyond the amount provided for in the Constitution

5-(5) TO DECLARE FORFEITURE OF CHARTERS — The Grand Lodge must, upon the report of the Grand Secretary,

*Figures at foot of Edicts refer to number of other Edicts

tary, declare the charter of those lodges forfeited which have neglected to make regular returns to the Grand Lodge, or to pay their dues, or to be represented in the Grand Lodge for two successive years, or have failed to assemble for work for the space of six months

52

6-(6) PROPOSITIONS TO AMEND CONSTITUTION

—Propositions to amend the Constitution of the Grand Lodge are not debatable, but if approved by one-third of the members present shall be submitted to the Subordinate Lodges for their approval or rejection

49-50-150-151

Committees

7-(7) COMMITTEE, MASONIC JURISPRUDENCE

—Any question of Masonic law which may be suggested to the members during the recess of the Grand Lodge, and which they desire to bring before the Grand Lodge at the next Annual Grand Communication, may be submitted on the arrival of the members to the Chairman of the Committee on Masonic Jurisprudence, that the Committee may be prepared to report on an early a day as possible

8-(8) REPORT OF COMMITTEE ON SUSPENSIONS, ETC — The Committee on Suspensions, Expulsions and Appeals and the Committee on Grievance, in their reports shall make a statement of all the material facts in each case

9-(9) COMMITTEE, FOREIGN CORRESPONDENCE—COMPENSATION OF CHAIRMAN — The Chairman of the Committee on Foreign Correspondence shall receive as a compensation one hundred dollars, when the duties thereof are performed to the satisfaction of the Grand Lodge

10-(10) COMMITTEE ON WORK — MEMBERS MUST BE AFFILIATED — No one, unless he be a member of a Subordinate Lodge under this jurisdiction, can be appointed on the Committee on Work, and any member of said Committee who, after his appointment, becomes non-affiliated, thereby forfeits and vacates his position as a member of said Committee

11-(11). CHARTERS—COMMITTEES MUST REPORT ON—No resolution involving the granting or restoration of a Charter of any Subordinate Lodge shall be considered by the Grand Lodge until the same shall have been referred to and reported upon by an appropriate committee

12-(12) MASONIC DISTRICTS The State of Alabama is hereby divided into twenty districts for the purpose of Masonic instruction, and said districts shall be composed of Counties as follows:-

1st District, Jackson, Limestone, Madison and Marshall
 2nd District, Colbert, Franklin, Lawrence and Lauderdale
 3rd District, Blount, Cullman and Morgan
 4th District, Cherokee, DeKalb and Etowah
 5th District, Calhoun, Cleburne and St. Clair.
 6th District, Jefferson
 7th District, Marion, Walker and Winston
 8th District, Fayette, Lamar, Pickens and Tuscaloosa
 9th District, Bibb, Chilton and Shelby
 10th District, Clay, Randolph and Talladega
 11th District, Chambers, Coosa, Lee and Tallapoosa
 12th District, Greene, Hale, Marengo, Perry and Sumter.
 13th District, Autauga, Elmore, Lowndes, Macon and Montgomery.
 14th District, Barbour, Bullock, Pike and Russell
 15th District, Dale, Henry and Houston.
 16th District, Coffee, Covington and Geneva
 17th District, Butler, Conecuh and Crenshaw
 18th District, Baldwin, Escambia and Mobile.
 19th District, Dallas, Monroe and Wilcox
 20th District, Clarke, Choctaw and Washington.

13 DISTRICT LECTURERS APPOINTMENT — The Grand Master shall appoint for each district a District Lecturer, who shall reside in such district. No one shall be appointed District Lecturer until he shall have procured a certificate from the Grand Lecturer, or the Chairman of the Committee on Work, or some member thereof that he is quali-

fied to teach the work and lectures of the three degrees as adopted by the Grand Lodge

14- SAME DUTIES—It shall be the duty of such District Lecturer to visit each Lodge in his district once in each year, and to require such Lodge to exemplify the work and lectures of the three degrees, or to examine the officers thereof as to their proficiency therein. He shall exercise a general supervision over the Lodges in his district and report to the Grand Master before each Annual Communication of the Grand Lodge the number of Lodges visited, the proficiency of the officers thereof and any irregularity or improper proceedings in such Lodges

15 SAME COMPENSATION — On all visits to a lodge for inspection and examination the District Lecturer shall be entitled to his necessary expenses to be paid by the Lodge, and when visiting a Lodge for inspection at its request, he shall be entitled to his expenses and such *per diem* compensation as is reasonable

16 GRAND LECTURER — The Grand Master shall appoint some suitable person as Grand Lecturer, who shall receive a salary of six hundred dollars per year, payable monthly

17 GRAND LECTURER — DUTIES — The Grand Lecturer shall divide the districts into four divisions as he may deem suitable, and each year shall hold at some central and accessible Lodge in each of such divisions a school of instruction. He shall further attend the meetings of the Committee on Work and exercise advisory supervision of the work to be reported by the Committee, he shall attend the meetings of the Grand Lodge, examine and certify as to the proficiency of applicants to the position of District Lecturers, and perform such other duties as the Grand Lodge may from time to time direct. He shall not be eligible to appointment as a member of the Committee on Work

18 SAME MAY HOLD CONFERENCES—The Grand Lecturer may hold Masonic Conferences or may instruct Lodges, when so requested, and may accept such com-

pensation therefor as may be allowed by such Lodge or Conference

19 SAME—REPORT OF—The Grand Lecturer shall before each Annual Communication of the Grand Lodge, make a report to the Grand Master, stating the Schools of instruction held by him and the District Lecturers attending same, and those absent.

20 SCHOOLS OF INSTRUCTION—EXPENSES OF—The expenses of the Grand Lecturer, in going to, conduction and returning from the Schools of instruction as provided herein, shall be paid by the District Lecturers and those Masters and Wardens attending same

21-(16) CONFERENCE—CANNOT CONFER DEGREES—A Masonic Conference as such and in its name, cannot confer the degrees, but the officers thereof as *pro tem* officers of a regular Lodge regularly opened, may confer such degrees on any candidate, provided all the Constitutional requirements in reference thereto are complied with

22-(18) COMMITTEE ON WORK TO INSTRUCT DELEGATES TO GRAND LODGE—The last two days of the session of the Committee on Work preceding the meeting of the Grand Lodge shall be devoted by said Committee to instructing such of the delegates to the Grand Lodge as may attend, in the work and lectures of the Grand Lodge

23-(19). GRAND LODGE WORK OBLIGATORY—The work adopted by the Grand Lodge each year is the only correct method, and no person, not even a member of the Committee on Work, should teach or practice any change therein, until same has been officially adopted by the Grand Lodge

187.

CHAPTER II

GRAND OFFICERS:

(1) Generally-----	24
(2) Grand Master	
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(b) Powers, as to Dispensation-----	310-35

EDICTS AND DECISIONS

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(3) Grand Secretary-----	36-37
(4) Grand Tiler -----	38

(1) Generally

24-(20) NOT ELIGIBLE TO OFFICE IN SUBORDINATE LODGE—A Grand Officer is not eligible to office in a Subordinate Lodge

(2) Grand Master

(a) Generally

25-(21) MUST SUBMIT ANNUAL ADDRESS—The M. W. Grand Master, or in his absence, the R. W. Deputy Grand Master of this Grand Lodge, shall submit a communication to the same on the first day of its convening in each and every year after its organization, bringing to the knowledge of its members all the subjects which he may deem of importance to the Craft and proper to come before them for their action. He shall also furnish annually to the Grand Lodge a synopsis of the questions of Masonic Jurisprudence, which have been regularly propounded to him during the year, with his decisions thereon

26-(22) GENERAL POWERS—The Grand Master does possess and may exercise powers and prerogatives outside of those given by the written Constitution, and in determining whether or not in any given case he may exercise such powers he is to be guided and controlled by the ancient landmarks of the Order, and if consistent with them he may exercise such power, unless the same is expressly or by necessary implication prohibited by the written Constitution

27-(23) POWER TO "HEAL" ILLEGALLY MADE MASON—The Grand Master has the power to "heal" illegally made Masons. "Healing" is the imposition of any terms, conditions, or penalties, as the Grand Master may see proper in each instance, and may be against either an individual, a Lodge, or both

28-(24) MUST SUSPEND MASTER OF LODGE VIOLATING CONSTITUTION—The Grand Master may, and it is his duty, when informed that a Subordinate Lodge has violated Article VI, Sections 9 and 24, of the Constitution

of the Grand Lodge, forthwith to suspend the Master or Warden presiding at the Communication at which it was done.

29-(25) CANNOT SET ASIDE BY-LAWS OF LODGE, IF CONFORMABLE TO CONSTITUTION—The Grand Master has no power to set aside the by-laws of the Lodge which are conformable to the Constitution and Edicts of the Grand Lodge and the ancient landmarks of Masonry, in order that said Lodge may administer its discipline with a less number than such by-laws require, nor to do any other act violating such by-laws

61-568

(2-b) Dispensations.

30-(26) DISPENSATION MAY ISSUE—WHEN—The Grand Master may issue a Dispensation to confer the degrees in a shorter time than required by the Constitution

31-(27) DISPENSATIONS, WHEN THEY MAY NOT BE ISSUED—The Grand Master has no right to issue a Dispensation to fill a vacancy in the office of Master whilst either the Senior Warden's or the Junior Warden's station is filled by a duly elected and installed officer

239

32-(28). SAME—The Grand Master has no right to issue a Dispensation to a Lodge to elect a Master to succeed one to whom such Lodge has granted a dimitt. The Master cannot create a vacancy by dimitting, and if he could, his duties would devolve upon the Senior Warden

237

33-(29) SAME—The Grand Master cannot authorize a Subordinate Lodge to bury a dimitted Mason

677

34-(30) SAME—The Grand Master has no power to authorize by special dispensation or otherwise any Mason to affiliate with another Lodge without a dimitt, or some certificate in lieu thereof, or to change jurisdiction for any purpose.

35-(31) SAME—The Grand Master has no power to issue a Dispensation to confer the degrees in Masonry on one who is ineligible because of physical defect

(3) Grand Secretary.

36-(32) MAY REFUND OVERPAID FEES—The Grand Secretary is authorized to refund to the Lodges the amount of dues reported by the Committee on Chartered Lodges as overpaid, without any special order for that purpose

37-(33) MAY APPOINT ASSISTANT—WHEN—The Grand Secretary is authorized to appoint an assistant Grand Secretary during the Communication of the Grand Lodge, and he shall receive such compensation as may be determined by the Grand Lodge

(4) Grand Tiler

38-(34) DUTY—During the session of the Grand Lodge it shall be the duty of the Grand Tiler to be first at the door of the Grand Lodge Hall, and to admit no person unless he is properly vouched for

CHAPTER III.

SUBORDINATE LODGES

(1) Establishment.....	39-46
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(a) Under Dispensation.....	55-60
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(1) Establishment

39-(35) HOW ORGANIZED—A new Lodge may be organized upon the petition of seven known and approved Master Masons, under the conditions stipulated in Section 7, Article I, of the Constitution

40-(36) DUTY OF NEAREST LODGE TO EXAMINE PROPOSED OFFICERS—When a proper number of Master Masons present a petition in the required form and apply for examination and recommendation for a new Lodge, it is the duty of the nearest Lodge to the proposed location of the new Lodge to examine the brethren proposed for officers as to their competency to confer the degrees, and to certify to the same, also to inquire as to the characters of the petitioners, as required by the Constitution

41-(37) SAME—This examination may be held at a regular Communication or at a special one called for that purpose

42-(38) RECOMMENDATION MUST STATE LOCATION AND DISTANCE FROM OTHER NEAREST LODGE—When a Lodge recommends a dispensation for a new Lodge, it must state whether said proposed new Lodge is more than ten miles from the nearest Lodge, or whether it is to be located in a city or town, and said recommendation shall not be considered complete unless such fact is stated

43-(39) WHAT IS TOWN—A town, within the meaning of Section 7, Article I, of the Constitution of the Grand Lodge, is a "Collection of houses occupied by a number of inhabitants" sufficiently numerous to build up and sustain one or more Lodges, such houses being in such close proximity to each other as to constitute a city or town in the common acceptation of these terms and in contradistinction to what is called a thickly settled neighborhood

44-(40) DURATION OF DISPENSATIONS — Dispensations for new Lodges shall continue and be in force only until the next regular Communication of the Grand Lodge, under the regulations prescribed in Section 4, Article VI, of the Constitution

45-(41) OFFICER OF GRAND LODGE MUST ORGANIZE—All new Lodges shall be organized by some officer of the Grand Lodge, or some competent brother, to be appointed by the Grand Master or Deputy Grand Master for that purpose

46-(42) MUST WORK UNDER DISPENSATION BEFORE CHARTER CAN ISSUE—No petition for a Charter for a new Lodge shall be considered by the Grand Lodge until such Lodge shall have worked under a Dispensation

(2) Duties

47-(43) CHARITY—It is the duty of each Lodge to give special attention to the education of orphans of deceased and indigent worthy Master Masons within its jurisdiction, and to report at each Annual Communication of the Grand Lodge the extent of the charity thus dispensed

48-(44) CERTIFICATE TO ISSUE TO FAMILY OF DECEASED MEMBER—Upon the death of any Master Mason in good standing, and who is a member of a Lodge under the jurisdiction of this Grand Lodge, it shall be the duty of such Subordinate Lodge to furnish to the widow or orphans of such deceased member a certificate, under the seal of the Lodge, showing his membership, standing and death, without any application or charge therefor

49-(45) MUST VOTE ON AMENDMENTS TO CONSTITUTION—The Master or presiding officer of each Lodge shall cause a vote to be taken on amendments proposed to the Constitution of the Grand Lodge at the Communication for the annual election of officers, if practicable, and if not, as early thereafter as possible, and immediately after such action shall see that the action of the Lodge is sent up to the Grand Secretary, certified to as required by Article VIII of the Constitution, and if more than one amendment is to be acted on, the Lodge shall take a separate vote on each proposition

150-151

50-(46) SAME—PENALTY FOR FAILURE TO REPORT—In all cases where Lodges fail to report action upon proposed amendments, when properly sent to them, as required by the Constitution, the Masters of such Lodges shall be summoned to appear before the Grand Lodge at its next Annual Communication, to give their reasons for failing to report their action or non-action on the proposed amendments

51-(47) SECRETARY MUST KEEP IN LODGE COPY OF CONSTITUTION AND PROCEEDINGS—It

shall be the duty of the Secretary of each Subordinate Lodge under this jurisdiction to keep constantly in his Lodge a copy of the Constitution of the Grand Lodge and also a copy of the proceedings of each session of the Grand Lodge.

52 (48) ANNUAL RETURNS TO GRAND LODGE—The returns from the Subordinate Lodges required by Section 21, Article VI, of the Constitution of the Grand Lodge, shall be made up to the 15th day of September in each year, and said returns shall be forwarded to the office of the Grand Secretary on or before the first day of October following, and is shall be the duty of the Grand Secretary or his assistant to examine said returns, tabulate, and prepare the same for printing before the annual meeting of the Grand Lodge held next thereafter.

53 WHO INCLUDED IN—All Master Masons who are members of the Lodge in good standing on September 14th each year should be included in the returns and Grand Lodge dues paid therefor

435.

54-(49). SEAL—A seal is to authenticate documents from the Lodge, and no one has authority to affix it to any paper or document unless it is a document from the Lodge and issued by its authority

105

(3) Powers of Lodges

- (a) Under Dispensation
- (b) Chartered.
- (a) Under Dispensation

55-(50) MAY TRY ITS MEMBERS—Lodges under Dispensation shall have the power to affiliate and also to try their members.

502

56-(51) MAY GRANT DIMITS—Lodges under Dispensation have the right to grant dimits

57 NOT REQUIRED TO HAVE SEALS—Lodges under Dispensation are not required to have a seal but may adopt and use one

58-(52) CANNOT ELECT FIRST THREE OFFICERS—A Lodge working under a Dispensation cannot elect either of its first three officers. They must be appointed by the Grand Master.

59-(53) CANNOT ELECT OFFICERS AT JUNE MEETING—Lodges working under a Dispensation cannot elect officers at the regular meeting in June, but should elect them as early as practicable after its charter is issued 216-217.

60-(54) APPLIES ONLY TO NEW LODGES—The foregoing two Edicts apply only to new Lodges, and do not apply to the Lodge which has lost its Charter by fire or other accidental cause and working under a temporary Dispensation Such Lodge must pay dues and elect officers

(b) Chartered Lodges

61-(55) BY-LAWS—POWER TO MAKE—A chartered Lodge has the right to make, alter or amend its by-laws without submitting the same to the Grand Lodge, provided, the same are consistent with the Constitution of the Grand Lodge and the ancient landmarks of the Order. Neither has the Grand Master the right to issue a Dispensation to do any act violative of such by-laws

29-133-177-779-346-422-440-486-511-606-607.

62-(56) SAME—A Lodge has a right to enact a by-law providing that no one engaged in the business of retailing alcoholic liquors shall hold membership in the Lodge

511-512

63-(57) SAME—When such a by law is enacted, however it would be proper for the Lodge to give any brother engaged in such business at the time of its enactment an opportunity to admit

512

64-(58). SAME—A Lodge may enact a by-law providing for filling any vacancy that may occur in any office in the Lodge except the first three, by election. In the absence of such by-law the W M may fill such vacancy by appointment.

65-(59) SAME—A Lodge may enact a by-law making it a Masonic offense to sign a petition for the sale of liquor

66-(60). SAME—MAY PROVIDE LIFE MEMBERSHIP—A Lodge may provide in its by-laws for life membership in the Lodge after a specified time, without the payment of Lodge dues, but that does not release the member from Grand Lodge dues, nor does it entitle him to membership in any other Lodge without dues

67-(61) SAME — CANNOT FIX PUNISHMENT THEREIN—A Subordinate Lodge cannot by a by-law fix the absolute punishment for any offense. Punishments can only be fixed by a vote of the Lodge in each case

606-607

68 CANNOT PROVIDE PUNISHMENT FOR NON-PAYMENT OF DUES, OTHER THAN SUSPENSION—A Subordinate Lodge cannot enact a by-law, fixing the punishment for non-payment of dues, at any other than the penalty of suspension from membership, during the time such dues remain unpaid

422-606

69-(62) MAY RENT HALL WITH, FROM OR TO ANOTHER ORDER—A Lodge may rent its hall from another secret order, or it may rent to it, or the two may rent a hall in conjunction with each other. In such cases it must reserve the right to use the hall at all times it may be desired for Masonic purposes

695

70-(63) HALLS SHOULD NOT BE USED FOR OTHER THAN MASONIC PURPOSES—Masonic halls ought not be used for other than Masonic purposes, but the right to permit their use in such other ways rests in the sound discretion of the Subordinate Lodge

695

71 CANNOT BE DEDICATED WHEN OWNED WITH OTHER BODIES When such hall is owned jointly with other secret or Fraternal orders, it cannot be dedicated by the Grand Master to Masonic purposes

72-(64). HOW CONVEYANCE OR MORTGAGE EXECUTED—The Grand Lodge has the reversionary interest to all property of a Subordinate Lodge, therefore, a Subordinate Lodge cannot make a conveyance of, nor execute a mortgage on its property, without permission of the Grand Lodge or the Grand Master

91-92-93

73-(65). SAME—This permission may be expressed either by a resolution of the Grand Lodge, or by a special dispensation from the Grand Master. Such resolution or dispensation to be attested by the Grand Secretary under the seal of the Grand Lodge and attached to or endorsed on the conveyance

74-(66) SAME—The foregoing apply to real property, but an active Lodge may transfer, sell, exchange or encumber its personal property as seems to the best interest of said Lodge, without obtaining such consent

75-(67) ALL PROPERTY ESCHEATS TO GRAND LODGE—However, when a Subordinate Lodge surrenders or forfeits its charter, all property, both real and personal, belonging to it at that time escheats to the Grand Lodge

91-92

76-(68) MAY EXCLUDE VISITOR—A Lodge has the right to exclude a visiting brother at any time his presence disturbs the peace and harmony of the Lodge

485-486-688

77-(69) MAY IMPOSE TAX ON VISITORS—A Subordinate Lodge may impose a tax on non-affiliated Masons residing within its jurisdiction, for each visit, unless specifically summoned to attend

485

78-(70) MAY HAVE JOINT PUBLIC INSTALLATION—Any number of Lodges have the right to meet at the hall of one of said Lodges and have the officers of the several Lodges publicly installed, and in doing so to form procession and have a general celebration without any Dispensation

226-228

79-(71). PROXY AT GRAND LODGE POSSESSES NO POWERS, EXCEPT AS REPRESENTATIVE THEREIN—The proxy of a Master or Warden attending the Communication of the Grand Lodge is not vested with any of the powers of such Master or Warden so far as regards his official relations to the Subordinate Lodge. Neither is the vitality of the Grand Lodge suspended during the Communications of the Grand Lodge—it is a Lodge authorized to work. Therefore, notwithstanding the Master and Wardens of a Lodge may be represented by proxies in the Grand Lodge, they may legally and constitutionally open the Lodge, transact business and confer degrees during the Communication of the Grand Lodge. This, however, does not apply to Lodges working under a Dispensation.

(4) Removal and Consolidation

80 (72) NO REMOVAL EXCEPT BY CONSENT OF MAJORITY—No Lodge shall be removed except by the consent of a majority of all its members, expressed at a regular communication, and by the consent of the Grand Lodge, or under a Dispensation of the Grand Master or Deputy Grand Master.

81-(73) MUST HAVE CONSENT OF GRAND LODGE OR GRAND MASTER—A majority of the Lodge cannot remove it except by the permission of the Grand Lodge or Grand Master.

82 IF NOT REMOVED FROM TOWN—CONSENT NOT REQUIRED—A Lodge may be changed from one location to another in a town without obtaining the consent of the Grand Master.

83-(74) VOTE MUST BE TAKEN IN LODGE ROOM AT REGULAR COMMUNICATION—A vote to move a Lodge must be taken at a regular Communication and at the Lodge room, and at no other time or place, and the permission of the Grand Lodge or the Grand Master is necessary to authorize a removal.

84-(75) CONSOLIDATION—MAJORITY OF BOTH LODGES MUST CONSENT—Two or more Lodges may be

allowed to consolidate and form one Lodge upon petition to the Grand Lodge or Grand Master, such petition must be signed by a majority of the members of each Lodge.

85-(76). CONSOLIDATION, RIGHTS AND POWERS OF NEW LODGE—The consolidation of two Lodges confers all the rights and powers that the two former Lodges had on the new Lodge and preserves intact all the rights and privileges of membership of the two Lodges, and members of either of the old Lodges who have been suspended for the non-payment of dues may be reinstated by the payment thereof to the new Lodge.

(5) Surrender, Forfeiture, Reinstatement, etc., of Charters, and Rights of Members Thereunder

86-(77) CHARTER MAY BE SURRENDERED—Upon petition to the Grand Lodge or to the Grand Master, signed by a majority of its members a Lodge may be allowed to surrender its Charter, and upon such surrender all the property of the Lodge escheats to the Grand Lodge, and must be delivered to the Grand Secretary in the manner provided in cases where Lodges forfeit their Charter.

75

87-(78) OFFICER 87-(78) OFFICERS NEED NOT BE ELECTED BEFORE SURRENDER—A Lodge failing to elect its officers at the proper time and desiring to surrender its Charter, will not be required to elect officers before petitioning for surrender.

88-(79) FAILURE TO PAY FOR CHARTER WORKS FORFEITURE—A Lodge working under a Dispensation, which has been granted a Charter, but fails to pay for and obtain the Charter, becomes at once defunct. Members of such defunct Lodge can obtain a certificate from the Grand Secretary in the manner provided for members of other defunct Lodges 483-484

89-(80). DISPENSATION MUST BE SURRENDERED WHEN QUORUM CANNOT BE SECURED—A Lodge under Dispensation which cannot secure a quorum owing to the death or removal of some of its members, must surrender its Dispensation.

90-(81) ON FORFEITURE, PROPERTY ESCHEATS TO GRAND LODGE—When a Lodge forfeits its Charter, all of its property of every description escheats to the Grand Lodge

75

91-(82) SAME—INCLUDES ALL PROPERTY EXCEPT THAT MORTGAGED OR SOLD—This includes all property which had not been paid for, unless the creditor reserved title or had a mortgage thereon, in which case it is the duty of the Grand Secretary to turn over said property to the mortgagees or licensee. When there is no mortgage or lien, but the same has not been paid for, the Grand Secretary may, if he thinks proper, surrender said property to the party who sold it to the Lodge

72-73-74-75

92-(83) GRAND LODGE ASSUMES NO LIABILITIES—The Grand Lodge, however, does not assume the liabilities of a Subordinate Lodge

93-(84) A NEW LODGE DOES NOT SUCCEED TO PROPERTY RIGHTS OF AN OLD LODGE—When a Subordinate Lodge forfeits its Charter the property of such Lodge, both real and personal, escheats to the Grand Lodge, and a new Lodge, afterwards formed at the same place and by the same membership, has no right to the property of the former Lodge

94-(85) ON RESTORATION OF CHARTER PROPERTY RETURNED—The above rule only applies to the case of the formation of an entirely new Lodge, and not to the restoration of the Charter of an old one. Where an old Charter is restored, the Lodge becomes entitled to its property owned by it at the time of forfeiture

95-(86) SEVEN MEMBERS REQUIRED TO RESTORE CHARTER—In order to restore the Charter of a defunct Lodge, the petition therefor must be signed by seven members who were in good standing when the Charter was forfeited, and have not affiliated with another Lodge

96-(87) DUTY OF NEW LODGE ACQUIRING PROPERTY OF OLD—Where a Lodge owns a small hall and becomes defunct, owing some debts, and afterwards a new Lodge is organized, and by act of the Grand Lodge acquires the hall of the defunct Lodge, it is proper and the duty of such new Lodge to pay the debts of the old Lodge, at least to the extent of the value of the property acquired

97-(88) RESTORATION OF CHARTERS RESTORES ALL RIGHTS, ETC.—Whenever a Subordinate Lodge which has forfeited its Charter shall have it restored by the Grand Lodge, said Subordinate Lodge shall be reinstated with all its property and rights of property, whether the same has been delivered to the Grand Secretary or not, and shall be authorized to elect its officers as soon after the communication of the Grand Lodge as it may see fit

98-(89) EFFECT OF RESTORATION OF FORFEITED CHARTER—The effect of the restoration of the Charter of a dormant Lodge is to revive the Charter and reinstate the membership to all their rights and privileges as well as disabilities, existing at the time of forfeiture, except as to such members as, during the dormancy of the Lodge, have paid their dues to the Grand Secretary and received his certificate

99-(90) SAME—When a Lodge forfeits its Charter, which is afterwards restored, all persons who were members of the Lodge at the time of forfeiture, are, *ipso facto*, members of the Lodge when revived, except such as have obtained a certificate from the Grand Secretary. A brother must obtain either the certificate or a dimitt from the Lodge when revived in order to affiliate with another Lodge

483-484

100-(91) NO DUES ACCRUE DURING FORFEITURE—No dues accrue to a Subordinate Lodge against a member thereof, pending the forfeiture of its Charter. A brother whose membership was in such Lodge may, upon payment to the Grand Secretary of one dollar, receive a certificate

101-(92) CERTIFICATE TO ONE SUSPENDED N. P. D. IN DORMANT LODGE—HOW OBTAINED—A brother suspended N P D from a Lodge which afterwards forfeits its Charter, is entitled to a certificate from the Grand Secretary upon the payment of the following dues,

1st. the amount of dues to the Subordinate Lodge on account of which he was suspended

2d The accrued dues from the time he was suspended until the Lodge became defunct.

443

102-(93) DEFUNCT LODGE—ONE SUSPENDED OR EXPELLED THEREFROM—A brother who has been suspended or expelled for unmasonic conduct from a Lodge, which afterwards becomes defunct, can only be reinstated by the Grand Lodge, and if this is done he is entitled to a certificate in the nature of a dimitt from the Grand Secretary.

481-482

103-(94) WHERE LODGE DEFUNCT AND RECORDS LOST OR DESTROYED—HOW MEMBER THEREFROM MAY AFFILIATE—When a Mason whose Lodge is defunct, or from any other cause is incapable of granting a dimitt or certificate of dismissal, and from any cause there 's no record in the office of the Grand Lodge having jurisdiction over such Lodge, is desirous of affiliating with a Lodge under this jurisdiction, upon application setting forth the facts above mentioned, and upon proof of the truth of such statements, and that he was in good standing at the time his Lodge became defunct may be received into membership, such application to be received and acted upon as a dimitt

104-(95) DEGREES CONFERRED AFTER CHARTER FORFEITED ILLEGAL—Where degrees are conferred by a Lodge whose Charter has been forfeited, the parties thus receiving the degrees must be regularly "healed" by the Master of the Lodge

456

(6) Jurisdiction

105-(96) TERRITORIAL JURISDICTION — The territorial jurisdiction of Subordinate Lodges extends half-way in every direction to the nearest Lodge, and the measurement is by straight lines, and not by the public highway. This rule, however, does not apply to cities or towns

289-546

106-(97) DOES NOT EXTEND INTO THE LIMITS OF ANOTHER TOWN—The jurisdiction of another Lodge does not extend into the municipal limits of another town where a Lodge is holden

107-(98) HOW MEASURED—The measurement of jurisdiction is made from the particular location or building where the Lodge is holden, and not from the corporate limits of a municipality, provided always that the jurisdiction of one Lodge never extends into the corporate limits of another town where a Lodge is holden

108-(99) SAME—To illustrate the foregoing edict, if a Lodge is situated one-half mile from the corporate limits of a town, and the Lodge in such town is located more than a half-mile from the corporate limits, the former Lodge has jurisdiction of all profanes residing between it and the corporate limits of the town, but not over any residing within such limits, although they may be much nearer such Lodge

109-(100) JURISDICTION CONCURRENT IN TOWNS—Where there are two or more Lodges in a city or town, the jurisdiction of each is common with the other

291

110. MUST NOTIFY EACH OTHER OF ALL APPLICATIONS—In cities where two or more Lodges have concurrent jurisdiction the Secretary of each Lodge is required to notify all other lodges in such concurrent jurisdiction of each and every application for initiation and application

111. NOTICE READ IN OPEN LODGE—It is the duty of the Secretary of the Lodge receiving such notice, to read same in open Lodge at the next regular meeting, after receipt of same

112 OBJECT OF NOTICE—This does not mean that the Lodges can object to the reception of such petitions but to give the brethren the fullest opportunity to become informed as to those making application within their jurisdiction.

113-(101) LODGES IN CITIES HAVE JURISDICTION THEREIN—Where two or more cities are near together the Lodge or Lodges of each city have jurisdiction of all profanes in the respective cities

114-(102) RESIDENCE—WHAT IS—Residence means ones legal residence, the place of his citizenship

259-260-267-268

115-(103) PROFANE APPLYING TO LODGE OTHER THAN THAT OF HIS RESIDENCE—CONSENT OF HOME LODGE NECESSARY—A Lodge which receives the petition of a profane residing in the jurisdiction of another Lodge must obtain the consent of the Lodge in whose jurisdiction he resides before acting upon such petition. If two or more Lodges have concurrent jurisdiction, the consent of each must be obtained

105-267-268-292-297-299-302-325-399-400-401

116-(104) SAME—PROFANE MAY JOIN LODGE OF HIS CHOICE—PROCEDURE—A profane may join the Lodge of his choice, though residing in the jurisdiction of another. And when such petition is received it is the duty of the Lodge receiving same to propound the questions required in Section 13, Article VI, of the Constitution, and the Lodge to which such questions are propounded must answer same. And when the Lodge answers "that it knows no just cause why petitioner should not be made a Mason," then it has no right to object to the reception of a candidate by the other Lodge, nor is it entitled to the fees unless it claims same at the time of its answer

117-(105) SAME—DUTY OF LODGE RECEIVING PETITION—It is the duty of the Lodge receiving the petition of a profane residing out of its jurisdiction, to ask the questions required before taking any action thereon, and a failure to do so would not only render such Lodge liable to the Lodge having

jurisdiction for the fees, but would subject the former Lodge to discipline by the Grand Master or the Grand Lodge

118-(106) SAME—DUTY OF LODGE OF RESIDENCE—It is the duty of the Lodge to whom the questions are propounded to promptly answer same and give the desired information, and a failure to do so within a reasonable time would be a breach of duty and subject such Lodge to discipline by the Grand Master or Grand Lodge.

119-(107) SAME—QUESTIONS TO LIE OVER ONE MEETING—When a person petitions for initiation in a Lodge other than that of his residence, and the inquiries required by the Constitution are addressed to the Lodge of his residence, such inquiries cannot be acted upon at the meeting at which they were received, but must lie over until the next succeeding regular Communication, at which time they must be taken up and answer thereto made. A failure to give such answer subjects such delinquent Lodge to discipline.

120 SAME—MERE REQUEST DOES NOT CONFER JURISDICTION The mere request for consent does not give the requesting lodge jurisdiction, but it must be answered, and if the fees are claimed the conditions must be accepted by the requesting lodge

121-(108) DEGREES MAY BE CONFERRED FOR ANOTHER LODGE BY REQUEST—A Subordinate Lodge may, however, by request, confer any one or all of the degrees for another Lodge, either in this or another Grand Jurisdiction, and in such cases the membership of the person so initiated or advanced would be in the Lodge for which the work would be done, and the fees belong to same. This request must be in an official way, and the act of the Lodge. Such request from the Master and Secretary or any number of members is not sufficient.

122-(109) LODGES MUST REPORT VIOLATIONS OF THE FOREGOING PROVISIONS—Whenever it shall come to the knowledge of a Subordinate Lodge that any person residing within the jurisdiction of the Grand Lodge shall have received any degree or degrees in Masonry under this or a

foreign jurisdiction without the consent of the Lodge nearest to which he resides, it shall be the duty of said Subordinate Lodge to cause a full statement of the facts coming to its knowledge, with the description of the statement of the facts coming to its knowledge, with the description of the person having thus received the degree or degrees to be communicated officially to the Grand Secretary for action thereon by the Grand Master or Grand Lodge

123-(110) STATUS OF ONE INITIATED WITHOUT THIS CONSENT—When it is the duty of the Lodge to propound the inquiry required, and the receiving Lodge to answer same, and a failure to do so subjects the derelict Lodge to discipline, nevertheless the standing of the person so initiated or passed is not thereby affected. The dereliction of the Lodge will not be visited upon the candidate

413

124-(111) JURISDICTION ONCE ACQUIRED RETAINED—One who is initiated or passed in this jurisdiction remains subject to the Lodge that initiated or advanced him until he is regularly dismissed by certificate, and no Lodge has any right to confer any of the degrees upon him without such certificate, or by request herein provided, or where the former Lodge has become defunct

125-(112) SAME—This jurisdiction is retained even though the brother removes into another jurisdiction

292-294

126-(113) SAME—EFFECT OF REMOVAL INTO ANOTHER JURISDICTION—However, if he should remove into another jurisdiction he is entitled to a dismissal certificate, if in good standing, and he may be elected and advanced by the Lodge into whose jurisdiction he removes without obtaining the consent of the former Lodge

263-396-394-400

127-(114) SAME—FEES—In such case the Lodge in which he is advanced is entitled to the fees therefor

128-(115) WHERE ONE IS ELECTED, BUT NOT INITIATED, AND REMOVES FROM JURISDICTION—

Whenever a person has been elected to receive the E A Degree in a Lodge in another State, and removes to this State before initiation, and acquires residence herein, the Lodge in whose jurisdiction he removes may confer the degrees upon him, upon his petition therefor, and the consent of the Lodge from whose jurisdiction he removed. In such cases the petition must be referred and acted upon as any other petition

265

129-(116) SAME—Or the Lodge from which he removed may request the Lodge into whose jurisdiction he removes to confer the degrees

(7) Meetings, Time, Place and Objects

130-(117) QUORUM—Seven Master Masons, members of a Lodge, constitute a quorum for the transaction of business and that number may open the Lodge and transact such business as may properly come before it

155

131-(118) MUST BE OPENED AT REGULAR PLACE—A Lodge cannot be opened at a place other than where it is authorized to hold its regular Communications.

132-(119) REGULAR COMMUNICATIONS CANNOT BE HELD EXCEPT AT STATED TIMES—The W M has no right to convene the Lodge in regular Communication at any other time, except as provided in the by laws

133-(120) TIME TO BE FIXED IN BY-LAWS—The day and hour of regular Communications are to be fixed in the by-laws, and can only be changed by amending the by-laws

134-(121) SAME—When so changed by amendment they cannot be again changed without another amendment.

135-(122) SAME—CONSENT OF GRAND LODGE NOT NECESSARY TO CHANGE TIME—A chartered Subordinate Lodge may change its time of meeting without the consent of the Grand Lodge

61

136-(123) NOT TO TRANSACT BUSINESS ON SUNDAY—It is unmasonic for a Lodge to hold its regular Communication on Sunday, or to hold a special meeting to

confer degrees or to transact other business, or to rent its hall to any other body on that day except for divine worship

137-(124) MAY BURY BROTHER ON SUNDAY—The Lodge may, however, hold a special meeting on Sunday for the burial of a brother, but cannot transact other business

138-(125) FESTIVAL DAYS—The anniversaries of St John the Evangelist and St John the Baptist are days for festivals, installations and celebrations. Subordinate Lodges ought not to confer degrees or transact Lodge business on those days.

139-(126) BUSINESS NOT ABSOLUTELY PROHIBITED THEN—It is not prohibited that degrees be conferred on those days, but it is better not to do so

140-(127) SAME—REGULAR COMMUNICATIONS THEN—But if the regular Communications fall on those days, degrees may be conferred, and any other business transacted

141-(128) SPECIAL COMMUNICATIONS—Only such business as is specified in the call therefor can be transacted at a special Communication. Nor can the Master at a special Communication call another to be convened at a later hour on the same day for the transaction of business, unless it be for the burial of a brother or some special ceremony

142-(129) SAME—A special meeting may be called at a regular meeting, and if done then, the minutes thereof should show the call and the object thereof, or it may be called by the Worshipful Master at any time, but due and sufficient notice of the time and purpose thereof should be given

143-(130) SPECIAL COMMUNICATIONS—BUSINESS THEREAT—The degrees may be conferred at a special Communication called for that purpose. The report of committees and balloting are proper at a regular communication only

312-339-362

144-(131) SAME—BURIAL—A special meeting may be held for the purpose of burying a brother

145-(132) SAME—WHEN DEGREES MAY BE CONFERRED AT—A W M has the right to convene the Lodge in special Communication to confer the degrees when the candidate has been duly elected at a regular Communication

339-362

146-(133) SAME—EXAMINATION—A candidate may be examined as to his proficiency at a special Communication regularly called.

406.

147-(134) LODGE MAY BE OPENED IN THAT DEGREE WHERE WORK TO BE DONE—Where a special Communication is called to confer any of the degrees, the Lodge may be opened in the degree in which the work is to be done

156

148-(135) REGULAR COMMUNICATION CANNOT BE CALLED OFF OR CONTINUED BEYOND THE DAY—A regular Communication cannot be called off or continued to a day beyond the day on which it is held, but it may be done to any subsequent hour of the same day

149-(136) MAY HOLD CONTINUOUS SESSION AFTER MIDNIGHT—While a Communication cannot be called off from one day to another this does not mean it may not have a continuous session until after midnight

150-(137) NOTICE NOT NECESSARY TO ACT ON AMENDMENTS—When a proposed amendment to the Constitution is to be voted on, it is proper to give the members of the Lodge notice thereof, but a failure to do so will not vitiate the action thereon

49.

151-(138) AMENDMENTS—REGULAR QUORUM MAY ACT ON—It is not necessary that more than a quorum be present when amendments to the Constitution are acted on, and while it is proper that each member should vote, it is not obligatory upon him

49

152-(139) SUMMONS—HOW GIVEN—A summons to attend a Communication of the Lodge may be given in either of one or more of the following ways.

- 1st By the Worshipful Master in open Lodge to all present
- 2d By the Secretary in writing by order of the Lodge or Master
- 3d By a member, verbally, when authorized by the Lodge or Master in writing.
- 4th By the Tiler, verbally, when ordered by the Master.

153-(140) SUMMONS SHOULD STATE OBJECT, IF FOR TRIAL—A summons to the members of the Lodge to a meeting to be held for the trial of a brother should state the purpose of such meeting.

540-564

154 DISTANCE TO EXCUSE FAILURE TO OBEY SUMMONS There is no fixed distance of travel, which would excuse a member of a lodge from obeying a summons. Each individual case must be judged by the circumstances.

(8) Meeting, Conduct of, Generally

155-(141) SEVEN MEMBERS MUST BE PRESENT—To open a Lodge and transact any business there must be present no less than seven Master Masons, who are members of the Lodge, and the Master or one of the Wardens must be included in the number.

130

156-(142) LODGE MAY BE OPENED IN M. M. DEGREE ONLY—A Master Mason's Lodge may be opened without opening on either the E. A. or F. C. Degree.

147

157-(143) MASTER OR ONE OF THE WARDENS MUST BE PRESENT—A Lodge cannot be opened in the absence of the Master and both Wardens. One of these officers must not only be present to congregate the Lodge, but must remain during its entire session. If one of the Wardens be present to congregate the Lodge, he may, however, by courtesy

call on a Past Master to preside, provided he remains in the Lodge room during the meeting of the Lodge.

189-232

158-(144) S. W. SUCCEEDS TO DUTIES, ETC., OF W. M.—The S. W. succeeds to all the powers, privileges, prerogatives and duties of the W. M. in any and all cases when the Master is absent or incapacitated to act. In case of the absence or the ineligibility of both the W. M. and S. W. the J. W. succeeds to the same.

232-237-239-240.

159-(145) LODGE CANNOT BE OPENED EXCEPT BY DISPENSATION, WHEN MASTER AND BOTH WARDENS ABSENT—In case the Master and both Wardens are absent or incapacitated to act, no other officer succeeds to the powers, privileges, prerogatives or duties of the Master, and in such case there is no power to open the Lodge, except by the Grand Master or the Deputy Grand Master, or by some Past Master, who is authorized by dispensation from the Grand Master.

160-(146) ANOTHER MAY BE CALLED TO PRESIDE BY COURTESY—The Master or presiding Warden may, however, call some other qualified brother to preside by courtesy, if one of the three first officers are present.

161-(147) PAST MASTER HEREIN HAS NO REFERENCE TO THAT DEGREE—The degree of P. M. has nothing to do with the qualifications for office in a M. M. Lodge, and whenever the word Past Master is used in this Code it refers to Past W. M., and not to one who has taken the P. M. Degree.

205

162-(148) DECISION OF MASTER SUPREME—The decision of the Master is supreme, not only on questions of order but on all ceremonial work.

231.

163-(149) MEMBERS MUST OBEY GAVEL—If members refuse to obey the gavel of the Master he has the right, in order to stop further confusion and disorder, to declare the

Lodge closed and take himself and the Charter out of the Lodge, even while at labor

164-(150) NO APPEAL TO LODGE FROM MASTER'S DECISION—No appeal lies to the Lodge from the Master's decision, but only to the Grand Lodge

231.

165-(151) MASTER HAS RIGHT TO VOTE—The Master has the right to vote on any proposition before the Lodge, including a change in the By-laws.

166-(152) CODE FORMS OBLIGATORY—The forms laid down in this Code for the minutes and other Lodge business, are the only proper forms to be used by Subordinate Lodges, and forms of other jurisdictions should not be used

167-(153) MASTER NEED NOT SIGN MINUTES—It is not necessary that the minutes of a Lodge be signed by the Master unless so required by the By-laws of the Lodge, the signature of the Secretary is sufficient.

168-(154) MINUTES—READ AT SUCCEEDING COMMUNICATION—The minutes of a meeting are to be read at the succeeding regular Communication, at which time they may be amended and adopted

169-(155) MINUTES—MAJORITY REQUIRED TO AMEND—The minutes can be amended by a majority, vote of the Lodge present at the Communication at which they were read

170-(156) MINUTES—PART MAY BE EXPUNGED—The Lodge may, for sufficient reason, expunge any report from its minutes, but the fact that a brother against whom charges were preferred was not convicted is not a sufficient reason for so doing

171 SAME—While it is in the power of a Lodge to expunge a part of its minutes, the report of a committee on investigation should not be expunged arbitrarily or without the best of reasons therefore

172-(157) (152) (142) MINUTES—OMISSION MAY BE SUPPLIED—If on the trial of a brother the Secretary

fails to take down the evidence of a witness, the Lodge may, at its next regular Communication, amend its minutes and supply such omission

173-(158) MINUTES—ACTION OF LODGE ON ANY SUBJECT NOTED—The action of a Lodge in excusing a brother for being drunk should be noted in the minutes.

174-(159) MINUTES—SAME—The report of a Committee appointed to investigate charges against a brother should be spread in full on the minutes.

175 SAME—All committees on petitions should be named in open Lodge and their names recorded in the minutes 314

176 EDICTS READ IN OPEN LODGE—All edicts and decisions adopted by the Grand Lodge should be read in open Lodge as soon after the receipt of the printed proceedings as practicable

177-(160) COMMITTEES ON PETITION MUST REPORT AT SUCCEEDING MEETING, UNLESS EXTENDED BY MOTION—Committees on the petition of a candidate should report on the same at the succeeding Communication, unless the time is extended by special motion, and a Subordinate Lodge cannot pass a by-law requiring or permitting committees to whom have been referred petitions for initiation a longer time than the next succeeding regular Communication

315-316

178-(161) BY-LAWS CANNOT BE SUSPENDED—The By-laws of a Lodge cannot be suspended, even by unanimous consent.

179-(162) LODGE MAY HAVE STANDING COMMITTEE TO INVESTIGATE COMPLAINTS—A Subordinate Lodge may appoint a standing Committee to investigate complaints as to violations of Masonic law, and in proper cases prefer charges against the offender.

525.

180-(163) REPORT OF COMMITTEE MUST BE CONCURRED IN BY THE MEMBERS THEREOF—A

chairman of a committee has no right to submit a report which has not been read to and concurred in by the committee. A majority and minority report may be submitted.

181-(164). HOW DISBURSEMENTS MADE—All disbursements of the Lodge funds must be made by the Treasurer, by the order of the W M, and the consent of the Lodge, and such consent must be by a majority vote at a regular Communication.

182-(165). WHAT IS CONSENT OF LODGE—When a Lodge has voted at a regular communication to do a thing which requires the expenditure of money, this of itself constitutes the "consent of the Lodge" and will authorize the W M to order a warrant drawn for the amount required. However, the W M should not order such warrant until that "consent" is given.

183-(166). LODGE MAY RECONSIDER ITS ACTION—A Lodge has the right to reconsider its action on any business upon motion of a brother voting in the majority, at the same or the Communication succeeding the one at which such action was taken, if there is no by-law to the contrary.

184-(167). PENDING CHARGES DO NOT DEPRIVE MEMBER OF HIS PRIVILEGES—A member of a Lodge has a right to be present and take part in the business of the Lodge although charges may be pending against him.

204-212-245

187. ALABAMA MANUAL AND WORK ONLY AUTHORIZED—No other work than that adopted by the Grand Lodge can be practiced in this Grand Jurisdiction, nor can any monitor, other than the "Masonic Manual of Alabama" be used.

188-(170). COMPETENT BROTHER MAY CONFER DEGREES AND GIVE INSTRUCTION FOR MASTER—The W M may invite a competent brother who is eligible to fill the Master's station to confer the degrees, also to teach and lecture the Lodge, regardless of whether he has ever held office in that Lodge.

189-(171) ONE WHO HAS NOT BEEN WARDEN CANNOT FILL MASTER'S STATION—One who has not filled one of the Warden's stations cannot occupy the Master's station in a Chartered Lodge, and any business transacted under such circumstances is illegal, even though the brother may have presided by invitation and request of one of the Wardens.

205-206-207-208-209

190-(172) A DIMITTED P M CANNOT PRESIDE—A dimitted P M cannot confer the degrees, open a Lodge, preside or install officers, even though requested to do so by the W M or presiding Warden. This holds true even though his petition for affiliation may be pending in that or another Lodge.

224-485

191-(173). VISITORS CANNOT BE VOUCHESED FOR EXCEPT ON LEGAL INFORMATION—Masters of Subordinate Lodges cannot permit members to vouch for visiting brethren, unless they have sat in the Lodge with them or have received the legal information as provided in this Code.

476-477-689-690-692.

192-(174) SITTING IN ANOTHER BODY, NOT LEGAL INFORMATION—Having sat with another in Chapter, Council, Commandery or Scottish Rite is not legal information.

193-(175) EXAMINATION FOR AVOUCHMENT—Strict trial and due examination are difficult terms to define, but mean such a trial on the grips, proceedings, etc., and examination as to the secret work, which will satisfy the examining brother or committee that the person being examined is a Master Mason.

194-(176) EXAMINATION NEED NOT BE BY DIRECTION OF LODGE—The trial and examination need not be in the ante-room or by order of the Lodge, nor for admission to a Lodge, but may be at any time and place, so long as they are conducted in a proper Masonic manner.

195-(177). DIMIT NOT LEGAL INFORMATION—A dimitt is not sufficient evidence that one is a Master Mason, he must either be examined or vouched for before being permitted to sit in the Lodge
476-477-690.

196-(178). LAWFUL INFORMATION—Lawful information can only be obtained as follows

1st From a personal knowledge that such an one is a Master Mason, which knowledge can only be acquired from due trial and strict examination, or having sat in a regular Lodge of M M. with him.

2d From the oral declaration of a known M M. that such an one is a Master Mason, such declaration being made as an avouchment, and in the presence of the party vouched for.

197-(179) DEGREES CAN BE CONFERRED ON ON ONLY ONE CANDIDATE AT A TIME—It is improper to confer the degrees or any part of any one of them on two or more candidates at one and the same time, except the second section of the F C Degree

198-(180) SECOND SECTION OF F C MAY BE CONFERRED ON MORE THAN ONE AT THE SAME TIME—Only the second section of the F C Degree can be conferred on more than one candidate at the same time

199-(181) LODGE MAY LIMIT TIME IN WHICH ONE MAY BE INITIATED OR ADVANCED, AFTER THE ELECTION—The Lodge may by its By-laws limit the time allowed a candidate after election to take the E. A. Degree, or F C after he has petitioned for advancement to come forward and receive the degree

61

200-(182). EACH DEGREE MUST BE CLOSED SEPARATELY—When a Lodge has been opened up from the E A Degree to the M M Degree the closing of the M M Degree does not close the other two. Each degree must be closed separately

201-(183) CHARTER NEED NOT BE CARRIED TO GRAVE—It is not necessary that the Charter be carried to the grave in burying a brother

CHAPTER IV OFFICERS:

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(1) Generally

202-(184) GOVERNMENT OF LODGE VESTED IN MASTER AND WARDENS—The government of the Lodge is vested in the Masters and Wardens alone, they being elected and installed as officers for the term and until their successors are elected and installed, and their respective offices can only be vacated by death, suspension or expulsion, therefore they cannot resign nor dimitt

78-467

203-(185) MASTER AND WARDENS DELEGATES TO GRAND LODGE—Each of the principal officers of the Lodge have the right to attend the Grand Lodge, and they possess equal powers and privileges. The payment of the expenses of each is a matter for the regulation of the Subordinate Lodge

78

204-(186) PREFERMENT OF CHARGES DOES NOT DISQUALIFY ANY OFFICER EXCEPT MASTER—An officer of a Lodge against whom charges have been preferred has a right to hold such office during the pendency of such charges, except the Master, when suspended by the Grand Master

184-212-245-644

(2) Eligibility and Qualifications

205-(187) MASTER—MUST HAVE FILLED WARDEN'S STATION—A Subordinate Lodge has the right to

elect any member thereof who has filled the station of a Warden to the office of Worshipful Master, and the member who is thus elected is entitled to be installed without reference to the P M Degrees.

206. SAME—He must have been a Warden in this Grand Jurisdiction, otherwise, he is not eligible.

207-(188) MASTER—SAME—EXCEPTION—No one is eligible for election by a Chartered Lodge to the office of W M who has not been duly elected and installed as Warden, but where a new Lodge is organized and no one can be found to take the chair, who has previously served as Warden, the Grand Master may appoint such person W M as he may deem proper.

208-(189) SAME—The foregoing refers to election by a Chartered Lodge, but in the exercise of his prerogatives the Grand Master may, in the organization of a new Lodge, appoint one Master who has not served as a Warden, *provided*, there is no member of such new Lodge who has served as a Warden.

209-(190) MASTER—SAME—He need not necessarily have filled the station of a Warden in the Lodge where elected W. M., to have been a Warden in any Lodge in this Jurisdiction, renders him eligible to the office of W M in that or any other Lodge in this Jurisdiction.

210-(191) MASTER—MUST BE A MEMBER OF LODGE WHEN ELECTED—He must, however, be a member of the Lodge at the time of his election. An intention to quit and join the Lodge when he is elected will not suffice.

211-(192) MASTER—ABILITY TO READ AND WRITE NOT NECESSARY—One who cannot read nor write is not on that account disqualfied from holding the office of W M. He must, however, be capable of doing the work and conferring the degrees.

212-(193) MASTER—WARDEN NOT INELIGIBLE TO ELECTION THE RETO ON ACCOUNT OF PENDENCY OF CHARGES—A Warden against whom charges have been

preferred, but who has not been found guilty, and suspended or expelled, is eligible to the office of W M.

184

213-(194) MASTER—LOSS OF LIMBS DOES NOT DISQUALIFY—A brother who has lost an arm or other limb has the right to be elected and installed as Master of the Lodge. Membership carries the right to hold office.

214-(195) MASTER—NEED NOT BE NATURALIZED CITIZEN—The mere fact that a brother is not a naturalized citizen of this country does not render him ineligible to the office of Master, if he is a resident and otherwise qualified. Membership carries with it the right to hold office.

215-(196) TYLER—MUST BE MEMBER OF LODGE

—The Tyler, as well as other officers, must be a member of the Lodge at the time of his election or appointment

(3) Election and Installation

216-(197) LODGE UNDER DISPENSATION MUST ELECT OFFICERS—AFTER CHARTER ISSUED—A Subordinate Lodge, which has been working under dispensation receives its charter at the annual communication of the Grand Lodge. It not only has the right, but it is its duty to elect its officers as soon thereafter as practicable, and no dispensation therefor is necessary.

217-(198) SUCH OFFICERS HOLD TILL ANNUAL MEETING—Such officers, so elected, do not hold office for a year, but only till the annual meeting preceding the June Festival, at which time officers must again be elected as provided in the Constitution.

218-(199) NOMINATIONS SHOULD NOT BE MADE—It is unmasonic to place candidates in nomination for any office in Masonry.

219 CONDUCT OF ELECTIONS—While it is not improper for brethren to confer in a Fraternal spirit as to the election of officers of the Lodge, it is improper and unmasonic for them to prepare ballots and distribute them with the request that they be voted.

220-(200) DISQUALIFIED VOTE DOES NOT OF ITSELF INVALIDATE ELECTION—The mere fact that one who has been suspended or dimitted voted at an election of officers does not invalidate the election, unless this vote was necessary to and did secure the election of one of the officers chosen.

221-(201) INSTALLATION — BY WHOM — The officers of a Lodge can be installed only by a Present or Past Master in good standing.

222-(202) INSTALLATION—SAME—It is the prerogative of the retiring Master to instal his successor, but this may be done at his request by any Past Master in good standing in this Grand Jurisdiction.

223-(202) INSTALLATION — SAME — The incoming Master may, after his own installation, instal the officers under him.

224-(203) INSTALLATION—DIMITTED P. M CANNOT PERFORM—A dimitted P. M cannot install the officers of a Lodge

190.

225 (204) — INSTALLATION—NOT REQUIRED WHEN RE-ELECTED—It is not necessary for the officers of a Lodge to be re-installed who are re-elected to the same office held by them during the preceding year.

WHEN RE-ELECTED—It is not necessary for the officers of a Lodge to be re-installed who are re-elected to the same office held by them during the preceding year.

226-(205). INSTALLATION—MAY BE PUBLIC—The officers of a Lodge may be installed in public. But the Lodge should be regularly opened and remain so until after the installation

78

227-(206) INSTALLATION — CANNOT BE BY PROXY—No officer of a Lodge can be installed by proxy

228-(207) INSTALLATION—OFFICER INSTALLED WITH THOSE OF ANOTHER LODGE LEGALLY SO—A

Secretary or other officer installed at the same time with the officers of another Lodge is legally installed

229. INSTALLATION—WHEN—June 24th is, by Masonic Custom, installation day, and if Lodge officers are not installed on that day, they should be as soon as practicable thereafter. They should not be installed before that date

230-(208). INSTALLATION—LAPSE OF THREE WEEKS WITHOUT DOES NOT RENDER DISPENSATION NECESSARY—When three meetings have been allowed to elapse without installation of the officers, they may nevertheless be installed without special dispensation

(4) Powers and Duties.

231-(209). MASTER'S AUTHORITY—The Master's authority in the Lodge is supreme. No appeal lies from his decision to the Lodge, and he is amenable only to the Grand Lodge, but subject to suspension by the Grand Master, under certain restrictions. It is his privilege to decide all points of order, all questions as to ceremonial work and Masonic law, subject only to the Constitution, Rules and Edicts of the Grand Lodge, the By-laws of his own Lodge, and the ancient landmarks and usages of the Order

162-163-164-186

232-(210) WARDENS SUCCEED TO MASTER'S AUTHORITY—In cases of the absence or disability of the Master, the S. W. first and then the J. W. succeed to all his powers, duties, prerogatives and must privileges, and preside unless through courtesy he calls on some one in his stead, and he must sign warrants on the Treasurer for appropriations made by the Lodge while he was presiding

158-239

233-(211) W. M. MUST CAUSE DELINQUENT TO BE SUSPENDED—It is the duty of the W. M. at the regular meeting preceding the festival in June to cause the Secretary to write opposite the name of each member of his Lodge "suspended," when dues shall remain unpaid for two years, and he has no discretion in this matter, and such provision applies to every member of the Lodge who may be in arrears

423-*et seq.*

234-(212) FAILURE TO DO THIS EXTENDS TIME ANOTHER YEAR—When the Master fails to comply with the above provision the member in arrears goes another year without suspension

See citations above

235-(213) SECRETARY LIABLE FOR MONEY COLLECTED—It is the duty of the Secretary to collect all money due the Lodge, and he is liable to the Lodge for all money so collected, and is entitled to such credits as the Lodge may have authorized

424-426

236-(214) SECRETARY CANNOT ACT ON HIS OWN TRIAL—A Secretary of a Lodge cannot act as such where he is on trial, another must be appointed *pro hac vice*

(5) Vacancies, How Created and Filled

237-(215) HOW CREATED IN FIRST THREE OFFICES—A vacancy can be created in the first three offices of the Lodge only by death, removal from the jurisdiction, suspension or expulsion. Neither of them can resign or quit during the term of his office

32-158-467

238-(216) REMOVAL MUST BE FROM STATE—A vacancy is not created in these offices by a mere removal from the town or Subordinate Lodge jurisdiction. It must be out of the Grand Jurisdiction

239-(217) VACANCY IN OFFICE OF W. M.—HOW FILLED—Should for any of the reasons enumerated the office of Master become vacant, the Grand Master has no right to grant a Dispensation to fill the vacancy, while either the S. W.'s or J. W.'s station is filled by a duly elected and installed officer, as the office of Master survives in the S. W. or J. W., as the case may be. However, should the Worshipful Master refuse to be installed, and if neither of the Wardens have been installed, then a vacancy is created and the Grand Master may issue Dispensation to fill the office of W. M.

32-158

240-(218) NO VACANCY CREATED BY WARDEN BECOMING ACTING-MASTER—In case of a vacancy in the office of W. M., all the rights, powers and duties of the office survive in the S. W. or J. W. as the case may be. This, however, does not create a vacancy in the Warden's office. He is still Warden and "Acting Master"

241-(219) J. W. DOES NOT SUCCEED S. W.—When the office of S. W. becomes vacant the J. W. does not succeed to his place, nor has he the right to be elected to such place in case of vacancy therein, as he cannot resign his office of J. W.

242-(220) SENIOR WARDEN—HOW VACANCY FILLED—Therefore if a vacancy should occur in the office of S. W., it can only be filled either by appointment *pro tem*, by the W. M., or by an election after Dispensation therefor granted by the Grand Master

243-(221) FAILURE TO BE INSTALLED CREATES A VACANCY—A Warden who fails or refuses to be installed, creates a vacancy in that office, which should be filled by appointment *pro tem* or by election after Dispensation granted thereafter by the Grand Master

430-431

244 SAME—The mere absence of the W. M., or other officer elect to be present at the regular installation does not vacate his office. Unless his absence is willful and that amounts to a refusal, he may be installed as early as practicable, thereafter.

245-(222) SUSPENSION OF WARDEN FOR A DEFINITE PERIOD DOES NOT CREATE A VACANCY—When a Warden is suspended for a definite period his office is not thereby vacated, and when his sentence of suspension has expired and he is reinstated thereby he is still a Warden, and must assume his duties as such, provided his term of office has not expired

186-204

246-(223) VACANCIES IN MINOR OFFICES—HOW FILLED—A vacancy occurring in any other office, save

that of W M , S. W. or J. W may be filled by the Lodge at any time without special dispensation from the Grand Master

247-(224) MINOR OFFICER MAY RESIGN OR DIMIT—Any officer of the Lodge except the first three may resign or dimit

467

248-(225) DISPENSATION UNNECESSARY TO FILL VACANCY IN MINOR OFFICE—Vacancies occurring in such minor office may be filled by appointment or election at any time without Dispensation Vacancies in either of the first three offices can only be filled after Dispensation from the Grand Master.

249-(226) LODGE MAY DECLARE VACANCY—WHEN—When any officer of the Lodge, except the first three, removes from the jurisdiction of the Lodge and is unable to attend to the duties of the office, the Lodge may, by resolution, declare the office vacant and proceed to elect a successor thereto

250-(227) IF SECRETARY SUSPENDED, W M. SHOULD APPOINT ONE *PRO TEM*—If a Secretary of a Lodge is suspended it is the duty of the Master to appoint a Secretary *pro tem*, who will have the authority of the regular Secretary If such suspension extends beyond the term for which he was elected, it makes a vacancy in his office, and the Lodge should proceed to elect his successor.

251-(228) MINOR OFFICERS CANNOT EXCHANGE PLACES—The Secretary and Senior Deacon cannot exchange places, except as *pro tem* officers If such change should be desirable each may resign and their successors elected This rule holds true as to other minor officers.

CHAPTER V

MEMBERSHIP

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(1) Generally

252-(229) MEMBERSHIP IN ONLY ONE LODGE—A person can be a member of only one Masonic Lodge.

253-(230) OBLIGATION BINDING, THOUGH UNDER ASSUMED NAME—A Masonic obligation taken by one under an assumed name is binding

254-(231) A MASTER MASON NEED NOT BE EXAMINED ON THAT DEGREE—A brother who has been raised is not required to be examined on his proficiency in the M. M Degree

(2) Qualifications

255-(232) MUST HAVE BEEN RESIDENT OF STATE A YEAR No subordinate Lodge shall initiate any person who has not been a resident within the jurisdiction of his Grand Lodge for twelve months next preceding his initiation, *provided*, this prohibition does not apply to soldiers and officers of the Army, to sea-faring men, nor to clergymen actively engaged in their calling, *provided, further*, that persons living near the boundary line of this State may be initiated as hereinafter stipulated.

114-128-266-267-453-454-455.

256 PERSONS NEAR BOUNDARY MAY BE INITIATED Persons residing in this or any adjoining State within five miles of the State line, may petition to be made masons in the nearest Lodge, measured by straight lines, of their residence, whether such Lodge is in this or another Grand Jurisdiction, *provided*, such other Grand Jurisdiction permits the same thing in its Jurisdiction

455

257-(234) RESIDENT—WHAT IS—A resident is one who has a fixed permanent home in this State, to which he has the intention of returning when absent

258. SAME—Where one actually leaves the State, with the intention of remaining away, and changing his residence, and then returns, he must live in the State, upon his return, twelve months before being eligible for membership, no matter how short a time he may have remained away

On the other hand, no matter how long he may have remained away, if such absence was with the intention of returning he is eligible for membership in this State

259 SAME—Residence is largely a question of intention. Hence, one may have his residence within the jurisdiction of a Lodge, although away from his residence a greater part of the time

260 SAME—If a profane has no settled home but is a travelling man, and has no place he calls his residence, he will not be entitled to come within the exception to the rule requiring twelve months residence in this Grand Jurisdiction, prior to presenting his petition

261-(235) DOES NOT APPLY TO MINISTERS—Twelve months' residence required for membership does not apply to active ministers of the gospel

335

262-(236) APPLIES TO RAILROAD MEN—A man engaged in railroading is not included in the exceptions as to twelve months' residence

263-(237) DOES NOT APPLY TO E. A OR F C WITH DISMISSAL CERTIFICATE—The prohibition as to

twelve months' residence does not apply to an E. A. or F C with a dismissal certificate from another State, who removes therefrom and acquires a permanent residence in this State. This condition attaches only to candidates for initiation

264-(238) DOES NOT APPLY TO DIMITTED MASON—Nor does it apply to dimitted Masons for the same reasons

487

265-(239) ONE ELECTED BUT NOT INITIATED, WHO REMOVES TO ANOTHER JURISDICTION, MAY APPLY THERE—When a profane petitions to the Lodge of his residence to be made a Mason, and is elected, but before he can take the E A Degree he moves away and acquires residence elsewhere and is unable to receive the degrees in the Lodge of his former residence, he may, in such event, petition the Lodge of his present residence and be elected without the consent of the former Lodge. The former Lodge should refund the fee which accompanied the petition

128.

266-(240) PETITION BEFORE TWELVE MONTHS RESIDENCE Should a profane make application for initiation before he has been a resident of the State for twelve months, his application cannot be continued beyond twelve months, but must be returned together with the fee and such fact and the reason therefor noted on the minutes

267-(241) CHANGE OF RESIDENCE CHANGES JURISDICTION—When a person moves from another State into this State with the intention of acquiring permanent residence here, he, *eo instanti*, falls under the jurisdiction of this Grand Lodge, even though he may not be eligible to membership here until the expiration of twelve months. The Grand Jurisdiction from which he removed has no jurisdiction over him, and he cannot be initiated here by obtaining consent from that Grand Jurisdiction. He must reside in this State twelve months before he can be initiated

1-2-257-258-259-260-456

268-(242). SAME—Conversely, where a profane removes from this State, thus Grand Lodge at once loses jurisdiction over him, and no consent can be given to his initiation in another State

418

269-(243). RESIDENCE PROVISION DOES NOT APPLY TO SUBORDINATE LODGE JURISDICTION—There is no fixed time for residence in the jurisdiction of a Subordinate Lodge

289

270-(245) PERSON UNDER TWENTY-ONE YEARS OLD NOT ELIGIBLE—A Lodge has no right to receive a petition from one who is under twenty-one years of age, and if this is done the petition may be withdrawn before a ballot, and the fact and the reason therefor noted on the minutes

323

271. DOTAGE—MEANING OF As used Masonically the word "dotage" means feebleness or imbecility of understanding or mind, or physical senility. One possessed of his physical and mental faculties may be made a Mason although old in point of years.

272-(246) MEMBERSHIP—LIQUOR DEALER NOT DISQUALIFIED—The fact that a man is engaged in the business of selling spirituous, vinous or malt liquors does not render him ineligible for membership

511-512.

273-(247) SAME—INABILITY TO READ AND WRITE DOES NOT DISQUALIFY—The fact that an applicant cannot read nor write does not disqualify him for membership

274-(248) INDICTMENT BY GRAND JURY DOES NOT DISQUALIFY—Indictment by a grand jury does not of itself render one ineligible for the degrees of Masonry. It is a matter to be considered by the committee in making its reports and by the members in balloting.

275-(249). MEMBERSHIP — SEPARATION FROM WIFE DOES NOT DISQUALIFY—One who is separated from his wife is not thereby rendered ineligible for the degrees

276-(250). MEMBERSHIP—MEMBERSHIP IN ANOTHER ORDER DOES NOT—One is not rendered ineligible because he belongs to another organization which admits negroes to its membership

277-(251) MEMBERSHIP—CONVICTION FOR CRIME DOES NOT—The fact that one has been convicted of a crime does not of itself render one ineligible for membership, but is a matter for the consideration of the committee and members

278-(252). MEMBERSHIP—RELIGIOUS TEST NOT REQUIRED—No religious test is required of a candidate other than that he should believe in God, the Creator and Governor of the Universe

279. MEMBERSHIP—ILLEGITIMACY, DOES NOT—Illegitimate birth does not disqualify one from membership, provided he possess the other required qualifications.

(b) Qualifications—Physical.

280-(253) MUST BE ABLE TO PERFORM WORK—The candidate must be whole and sound, not deformed, he must be able to perform the work required in the first three degrees

31-383.

281-(254) INSTANCES OF DISQUALIFICATIONS—In the following instances it has been held that the candidate is disqualified

(1) Where he has lost both joints of his right thumb

(2) Being unable to elevate his arm above the level of his shoulder.

(3) One whose left knee is stiff at an angle of one hundred and sixty degrees

(4) One who has lost his right arm.

(5) One who has lost all the five fingers on the right hand except the little one.

(6) One who has lost the entire forefinger of the right hand

(7) The loss of left hand and half of arm

(8) One whose leg has been amputated above the ankle, although he has an artificial limb

282-(255) INSTANCES WHERE NOT DISQUALIFIED—In the following instances it has been held that the candidate is not disqualified.

(1) The loss of the second, third and fourth fingers of the left hand

(2) A slight lameness

(3) Being crippled and having to use a crutch does not, if he is not thereby rendered incapable of practicing and teaching the ritual

(4) That the left hand and arm is smaller than the right.

(5) The loss of three fingers from the left hand

(6) The loss of a part of each finger on the right hand, the thumb being whole

(7) A slight stiffness in the elbow

(8) Partial deafness, if it does not prevent him from receiving and imparting the secrets of Masonry in a proper manner

(9) The loss of either eye, so long as the vision of the other is good

283-(256) ARTIFICIAL LIMB DOES NOT SUPPLY DEFICIENCY—One who is disqualified physically and thereby unable to comply with the demands of the ritual, is not rendered qualified by the fact that he has an artificial limb, with which he is able to get in all the positions necessary to perform the work

284-(257) ONE DECLARED DISQUALIFIED ENTITLED TO RETURN OF FEES—One who is physically unable to comply with the demands of the ritual is disqualified, and when a person has been elected and declared disqualified

by the Grand Master he is then entitled to have his fees for the degrees refunded.

323

(3) Petition.

(a) Form of.

285-(258). MUST BE SIGNED BY THE APPLICANT—A petition must be signed by the person making the application. It is not legal for another to sign it in his absence.

286-(259) MUST BE ENDORSED BY TWO MASTER MASONs—All petitions for initiations shall be recommended and vouched for by two Master Masons, members of the Lodge.

287-(260). MUST STATE IF PREVIOUS APPLICATION MADE—Petitioners for initiation are required to state in their petition whether or not they have ever made application to any other Lodge and if so, what other Lodge

377-378-379-380-386

288-(261) MEMBER MAY WITHDRAW HIS RECOMMENDATION—One who has recommended the petition of an applicant may withdraw such recommendation in the manner and under the circumstances provided for in this Code

308-382.

(b) Presentation of Petition—Where

289-(262) MAY BE PRESENTED TO LODGE OF CHOICE—A profane may present his petition to the Lodge of his choice, though he resides in the jurisdiction of another Lodge. But the consent of the Lodge in whose jurisdiction he resides must be obtained before the petition can be acted upon

115

290-(263) CONSENT OF HOME LODGE NECESSARY WHEN PETITIONER LIVES IN ANOTHER JURISDICTION—When any person petitions to be made a Mason, who resides in any other town where a Lodge is holden, or nearer any regular Lodge than that in which he is proposed, it shall be the duty of the Secretary of the Lodge to write to such other Lodge to know if they have ever refused him admis-

sion, and if they know of any just and sufficient reason why he ought not to be made a Mason, and without such inquiry and answer thereto no such petition can be acted on

115-116-117-118-119-120

291-(264) SAME—If he resides in the concurrent jurisdiction of two or more Lodges, such inquiry must be addressed to each Lodge

109

292-(265). PETITION CANNOT BE ACTED UPON UNTIL SUCH CONSENT RECEIVED—Under the foregoing provision, when a person presents his petition to a Lodge other than that of his residence, such petition cannot be acted on until such questions are asked and answered.

See foregoing citations 120

293-(266) DUTY OF LODGE RECEIVING PETITION—In such case it is the duty of the Lodge receiving the petition to lay same upon the table, and propound to the Lodge in whose jurisdiction the applicant resides, the questions, as follows:

(1) Has the applicant ever been refused admission by the Lodge

(2) Does the Lodge know of any just and sufficient reason why the applicant should not be made a Mason

117.

294-(267) SAME—The questions must be asked and answers received before the petition is referred to a committee.

295-(268) DUTY OF LODGE RECEIVING INQUIRY—It then becomes the duty of the Lodge to whom the inquiry is addressed to answer the same promptly. But answer cannot be made at the meeting at which it is received; but such inquiry must lie over until the next succeeding regular Communication, at which time it must be taken and answer thereto made, and a failure to give such answer subjects the derelict Lodge to discipline

118-119

296-(269) DUTY OF LODGE WHEN CONSENT REFUSED—If the Lodge to whom such inquiry is addressed reports that there is "just and sufficient reason why the applicant should not be made a Mason," then the Lodge having the petition should return same with the fee to the petitioner with information that the Lodge cannot act for want of jurisdiction

207-(270). WIJEN CONSENT GIVEN—If the Lodge reports that there is no just and sufficient reason, etc., then the former Lodge may take the petition from the table and refer it to the committee for action as in other cases

298-(271). WHAT IS CONSENT—The answer of the Lodge to which the questions are propounded that it "knows no just cause, etc., " is a waiver of jurisdiction, subject of course to the right of said Lodge to demand the fees, when answer made

120-302

299-(272) PETITIONED LODGE CANNOT ACT UNTIL ANSWER MADE—The petitioned Lodge can take no action at all on the petition until required questions have been asked and answers made thereto, and a failure to answer the questions subjects the derelict Lodge to discipline

117.

300-(273) E A OR F C DEGREE CONFERRED THROUGH ERROR, QUESTIONS STILL REQUIRED—If for any reason, such an applicant has received the E A or F. C degree without the required questions being asked and answered and such fact is ascertained before he is passed or raised, the questions required in the first instance must be asked and the same procedure had as hereinbefore provided, before the candidate can be advanced

301-(274) PETITIONED LODGES ENTITLED TO FEES—The Lodge conferring the degree is entitled to the fees, unless at the time the questions above referred to are answered, the Lodge in whose jurisdiction the applicant resides demand the fees from the petitioned Lodge, in which event the Lodge in whose jurisdiction the applicant resides is entitled to the fees for the degrees

302-(275) VOTE REQUIRED TO GIVE CONSENT—In order to give the consent implied by a negative answer to the question as to "just and sufficient reason," etc., only majority vote of those present and voting is required. Unanimous consent is not required.

303-(276). STATUS OF THE CANDIDATE UPON WHOM THE DEGREES ARE CONFERRED IN VIOLATION OF THE FOREGOING PROVISION—While it is a violation of Masonic law to confer the degrees upon any person in violation of the provisions hereinabove set forth, and such an act will subject the Lodge doing so to discipline, nevertheless, the brother on whom such degrees are conferred is a legally made Mason and entitled to all the rights and privileges of Masonry. The dereliction of the Lodge will not be visited upon him, unless he was also guilty of some fraud or wrong doing in the premises, in which event charges may be preferred against him and a trial had as in other cases

123-450

(c) Petition—Reception and Action Thereon

304-(277) OBJECTION CANNOT BE MADE TO—A brother has no right to object to a petition for initiation, passing or raising or affiliating, from being received by the Lodge

305-(278) NOR CAN IT BE REFUSED—A Lodge cannot by a motion refuse to receive a petition

306-(279) APPLICANT SHOULD NOT BE RECOMMENDED UNLESS WORTHY—A Master Mason should not recommend or vouch for a petitioner unless he can conscientiously do so, as far as he then knows of the character of the petitioner, and is willing that he should be made a Mason

307-(280) SAME—Should he voluntarily recommend an applicant, and then attempt to have him rejected on account of facts known to him at the time, and not upon subsequent events of after acquired knowledge, he is guilty of unmasonic conduct

308-(281) RECOMMENDATION MAY BE WITHDRAWN—He may, however, upon learning facts not before

known to him, erase his signature from the petition at any time before ballot thereon.

288-382

309-(282) PROCEDURE—WHEN RECOMMENDATION WITHDRAWN—If a recommendation to a petition is erased, the committee should report such action to the Lodge, and return the petition, or if it is done in open Lodge, then the Secretary must erase the signature

310-(283) SAME—When such a signature has been erased any brother present may sign the petition, and when done the W. M. should then refer or recommit the petition to the committee, to be acted on in the regular way

311-(284) SAME—But if no one will sign it in place of the erased signature, then the petition and the fee must be returned to the applicant and the fact noted on the minutes.

312-(285) PETITION CAN BE RECEIVED AT REGULAR COMMUNICATION ONLY—No petition can be received except at a regular Communication

313-(286) MUST BE REFERRED TO COMMITTEE FOR REPORT—The petition when received shall be placed in the hands of a committee, consisting of three Master Masons, members of the Lodge, to be appointed by the Master, whose duty it shall be to investigate into the character and standing of the petitioner, and make due report thereon in writing to the Lodge at its next regular Communication

314 COMMITTEE NAMED IN OPEN LODGE—All committees on petitions should be named in open Lodge and their names recorded in the minutes

175

315-(287) BY-LAWS MUST PROVIDE FOR REPORT AT NEXT REGULAR COMMUNICATION—Subordinate Lodges cannot pass a by-law requiring or permitting committees to whom are referred petitions a longer time than the next regular Communication

61-177-341

316-(288) FURTHER TIME MAY BE GRANTED BY MOTION—The Lodge may, however, grant a committee further time upon its request therefor

177

317-(289) NO ACTION THEREON UNTIL REPORT OF COMMITTEE—When a petition has been presented and referred to a committee, nothing can be done therewith until a report by the committee. The Lodge cannot go into a committee of the whole and act on such petition. Either an election or rejection in such a manner would be illegal and void and would not preclude regular action of the Lodge on the regular report by the committee.

341.

318-(290). MAJORITY MAY REPORT ON PETITION—A majority of a committee may make a report, and a ballot ordered thereon.

341.

319-(291) SUBSTITUTES CANNOT MAKE A REPORT AT SAME MEETING AS APPOINTED—When a majority of the committee is absent at the next regular Communication, the W M cannot appoint two substitutes and receive the report at that Communication

341

320-(292) COMMITTEE MAY WITHDRAW REPORT—The committee may, with the consent of the Lodge, withdraw its report at any time before ballot is taken thereon, and further time granted them

321-(293) PETITION CANNOT BE WITHDRAWN—No petition for initiation or affiliation, when received in a legal manner, can be withdrawn or otherwise disposed of except by ballot, after it has been received by the Lodge. An unfavorable report thereon does not obviate the necessity of a ballot.

322-(294) SAME—MAY BE RE-REFERRED—No petition can be withdrawn or otherwise disposed of, except by ballot, after it has been received by the Lodge, except under circumstances herein stated. However, when a petition has been referred to a committee and a report made thereon, it

may be re-referred to the same or another committee and the ballot postponed for further investigation

323-(295) WHEN PETITION MAY BE RETURNED

The above Edicts have reference only to the character and standing of the petitioner. If for any reason the candidate cannot be legally made a Mason, as for instance, lack of jurisdiction, physical disqualification or that he is under age, etc., the petition may be returned or withdrawn without a ballot thereon, and the reason therefor noted on the minutes.

270-284-298-266

324-(296) SAME—When a Lodge receives a petition by mistake which was intended for another Lodge, such petition, with the fee, should be returned on request

325-(297) SAME—When the petition is in a Lodge not having jurisdiction, and the required questions have been propounded, the petition may be withdrawn before such questions are answered, but not afterwards.

296

326-(298) SAME—When, before his petition has been acted upon, the applicant removes permanently to another State, upon his request, his petition may be returned and the reasons therefor noted on the minutes

265.

327-(299) DEATH ABATES APPLICATION—If pending action on the petition, the applicant dies, this fact should be reported by the committee or made known to the Lodge by the Secretary, and the committee discharged. The death abates the application, and the fee should be returned to the person entitled thereto

328-(300) BROTHER RECOMMENDING CANNOT DEMAND RETURN OF THE PETITION—After a petition has been received by the Lodge the brother recommending the applicant has no right to demand that the petition be returned to him

(4) Fees

329-(301). PETITION MUST BE ACCOMPANIED BY CASH FEES—All petitions for the degrees must be

accompanied by the actual cash fees, it is not sufficient that the payment of such fee is secured, and any Lodge receiving and acting upon a petition not accompanied by the required fee in cash renders itself liable to the discipline of the Grand Lodge.

330-(302) MEMBER MAY LOAN MONEY TO PAY FEES—A member of a Lodge may loan the money to the applicant to pay for the degrees. But this can only be between them as individuals, and the Lodge cannot assume or guarantee the payment of such loan.

331-(303) NOTE OF THE LODGE MAY BE RECEIVED IN PAYMENT OF FEES—Duly authorized notes or certificates of indebtedness of a Lodge may be received by the Lodge issuing same as the equivalent of cash in payment for the degrees.

332-(304) CANNOT BE REMITTED OR RE-FUNDED—A Lodge cannot, under any circumstances, remit or refund the fees, or any part thereof, to the candidate.

333-(305) LODGE CANNOT LOAN FEES—Nor can the Lodge loan the amount of the fees to the candidate, after having received them from him, if such is done for the purpose of extending him credit or giving him time to pay the same.

334-(306) GRAND MASTER CANNOT, BY DIS-PENSATION, SUSPEND THIS PROVISION—The Grand Master cannot grant a Dispensation authorizing a Lodge to confer any one or all the degrees upon any person, or any number of persons, for smaller fees than those prescribed in the Constitution.

335-(307) MAY BE REMITTED AS TO MINIS-TERS—The degrees may, however, in the discretion of the Lodge, be conferred on ministers of the gospel without the pay-ment of the fees. A minister in this sense is any person or-dained and set apart for the ministry, and who pursues that profession as his chief vocation. It does not apply to one whose chief business is something else, or who only preaches occasionally.

426-421

336-(308) F C AND M M FEES—The fee for the F C or M M Degree may be deposited with the Secretary at any time before the ballot.

337-(309) LODGE CONFERRING DEGREE FOR ANOTHER NOT ENTITLED TO FEE THEREFOR—A Lodge which by courtesy confers the degrees for another Lodge at its request, has no right to the fee.

121

338-(310) NEGLECT OF APPLICANT. TO TAKE DEGREE DOES NOT ENTITLE HIM TO RETURN OF FEE—One who fails or refuses to be initiated, passed or raised is not entitled as a matter of right to have the fee refunded.

(5) The Ballot

339-(311) MUST BE AT REGULAR COMMUNICA-TION—Balloting for the degrees can be had only at the regular Communication.

148-145.

340-(312) STATUS OF CANDIDATE NOT AF-FECTED BY IRREGULAR ACTION—However, one who has been balloted on and raised at a called Communication, is a legally made Mason. His status cannot be affected by the irregular action of the Lodge.

341-(313) MAY BE AT FOLLOWING COMMUNICA-TION—A ballot may be had on a petition at the regular Commu-nication of the Lodge, next after that at which the petition was received, if the committee has reported

61-317

342-(314) SAME—Hence Lodges holding semi-monthly meetings may ballot upon a petition in two weeks.

343-(315) EVERY MEMBER PRESENT MUST VOTE—No brother present can be excused from voting upon the reception of a candidate. And, if he should persist in refusing, charges should be preferred against him.

344-(316) SEPARATE BALLOT ON EACH APPLI-CATION—When there are two or more applications for initiation or application, separate ballots must be had on each.

345-(317) BALLOT STRICTLY SECRET—The ballot should be strictly secret. A brother violates the secrecy of the ballot by stating how he voted, and should not be permitted to give his reasons for so doing

346-(318) CANNOT BE REQUIRED TO STATE HOW HE VOTED—A brother cannot be required to state how he voted, or his reasons for his vote, and any by-law of the Lodge requiring same is a nullity

347-(319) CANNOT DISCLOSE INTENDED VOTE—It is unmasonic for a brother, a member of a Lodge, to disclose how he voted on an application for initiation or advancement, and also for him to declare how he will vote

348-(320) NAME OF BROTHER CASTING ADVERSE VOTE CANNOT BE DEMANDED—When a candidate for the F C or M M Degree (or any degree, for that matter), is rejected, no brother has the right to demand the name of the brother who balloted against the candidate

349-(321) ANY BROTHER HAS THE RIGHT TO CAST ADVERSE BALLOT FOR ANY DEGREE—Any brother has the right to adversely ballot on the petition for the F C or M M Degree without giving any reason therefor, or preferring charges. If charges have been preferred and the brother acquitted, a brother still has the right to cast an adverse ballot

350-(322) SAME—AS TO AFFILIATION—The petition of a brother for affiliation with a Lodge requires a unanimous vote. A brother casting a black ball cannot be criticised or questioned as to his reasons

376-493.

351-(323) ADVERSE VOTE CANNOT BE CRITISED—A brother has no right to criticise in open Lodge or elsewhere a brother or brethren who adversely ballot upon a petition for initiation, affiliation or advancement, and a motion to expunge from the minutes the record of the rejection of a candidate is out of order

352-(324) CAN MAKE OBJECTIONS TO COMMITTEE—This does not mean, however, that a brother shall not disclose to the committee, if he knows any good reason why the applicant should not be made a Mason. He not only has the right to do it, but it is his duty to do so

313

353-(325). MAY DISCUSS CHARACTER BEFORE BALLOT—Before a ballot is taken the members may discuss the character and qualifications of a candidate for Masonry, but not afterwards

354-(326) CANNOT BE RECONSIDERED AFTER RESULT DECLARED—A ballot can never be reconsidered after the result thereof has been declared, but if only one black ball appears, it is the duty of the Master, before announcing the result, to order a new ballot, but if a black ball appears the second time the candidate must be declared rejected

355-(327) IF ONLY ONE BLACK BALL APPEARS, NEW BALLOT MAY BE ORDERED—Whether any adverse balls appear or not, a new ballot cannot be had except where only one black ball appears, the Master should order a new ballot before declaring the result

356-(328) MISTAKE DOES NOT CHANGE RULE—This rule prevails whether the black balls were cast under a misapprehension or not, but of course the candidate may make a new application

357-(329) QUESTION OF PROFICIENCY SEPARATE FROM OTHER QUALIFICATION—When a ballot is ordered on a petition for the F C. or M M Degree, the question of proficiency should not be considered

408-409.

358-(330) PROFICIENCY DETERMINED BY VIVA VOCA VOTE—The question of proficiency in the preceding degree should be determined by a *viva voce* vote, before the ballot is ordered

408

359-(331). ON PROFICIENCY FURTHER TIME MAY BE GRANTED—A motion to grant further time to the

candidate who, in the opinion of the Lodge, is not proficient, is in order, and such may be done and the ballot on the petition deferred

408

360 PROFICIENCY VOTED ON IN M M LODGE.—The question of proficiency should be voted on in a M M. Lodge, and not in that in which the examination is held

(6) Conferring Degrees

361-(332) DEGREES MAY BE CONFERRED IN LESS THAN THREE MEETINGS BY DISPENSATION—While ordinarily the degrees cannot be conferred in less time than three separate Communications, and after examination as to proficiency in E. A and F C Degrees, yet by special Dispensation the Grand Master may authorize all the degrees conferred at one meeting, either regular or special

362-(333). MAY BE CONFERRED AT SPECIAL COMMUNICATION—A candidate after being elected at a regular Communication, may be initiated, passed or raised at a special Communication, called for that purpose without a Dispensation

143-145

363-(334). CANDIDATE MAY BE STOPPED AT ANY TIME BEFORE TAKING OBLIGATION—After a candidate has been duly elected to receive the degrees he can be stopped at any time prior to the administration of the obligation, by the objection of a member of the Lodge, made either in open Lodge or privately to the Master, without giving any reason therefor

393-410-411-412

364-(335) SAME—MAY BE DONE IN ANY DEGREE—This objection may be made either to his initiation, passing or raising.

365 SAME—VISITING BROTHER, NOR OTHER LODGE CAN NOT A Visiting brother cannot file an objection, nor can another Lodge by a resolution They may, of course, inform the Lodge of any reasons they may have why

the applicant should not be advanced and fraternally request an investigation

366-(336) SAME—W M MAY DO SO—Should the W M receive any information respecting the character of the candidate, he may at his own motion stop his advancement and appoint a committee of investigation

367-(337) SAME—PROCEDURE—If no charges are preferred, or, if he is tried and acquitted, the Lodge must proceed as in other cases of advancement, but of course any brother has the right to object

368-(338) LODGE CANNOT OVERRULE OBJECTION—Where such objection is made, and the brother states his reason, the Lodge cannot overrule his objections even though it may consider them unmasonic

380

369-(339) SAME—CANNOT CONFER DEGREE WHILE OBJECTION EXISTS—Where such objection is made by a member of a Lodge the degrees cannot be conferred upon the applicant so long as the brother remains a member of the Lodge and does not withdraw his objection

370-(340) SAME—MAY BE DONE WHEN OBJECTION REMOVED—In case the objecting brother dies, dimit, is expelled or suspended, or withdraws his objection, the Lodge is at liberty to confer the degrees

371-(341) SAME—STATUS OF A CANDIDATE—If the applicant is elected, and before he receives the E A Degree objection is made, the fee should be returned In such case his status is that of a rejected candidate, and he may apply to another Lodge.

372-(342) SAME—But if the objection is withdrawn he may be initiated upon repayment of the fee without a new petition or another ballot

(7) Rejection, Effect of and Status After

373-(343) ONE REJECTED MAY RENEW APPLICATION—One rejected on a petition for initiation may file another petition to the same Lodge at any subsequent Com-

munication, unless prohibited by the By-laws of the Lodge. Such subsequent petition must be referred to a committee and take the same course as if it was an original petition.

416-417

374 NOT RENEWED AT SAME MEETING He cannot, however, file a petition during the same meeting at which he is rejected.

375-(344) LODGE MAY BY BY-LAW FIXTIME FOR RENEWAL OF APPLICATION—A Lodge has a right to make a by-law fixing the time which must elapse before one rejected for initiation or advancement may renew his petition. But in the absence of such by-law it may be renewed at any time.

61-417.

376-(345) ONE REJECTED ON APPLICATION FOR AFFILIATION CANNOT DEMAND REASON THEREFOR—A brother holding a dimitt and who petitions to the Lodge for membership, is entitled to the return of his dimitt, and he cannot require the Lodge or a committee of the Lodge upon investigation to give any reason why his application was rejected by the Lodge or adversely reported by the committee. He does not forfeit his right to apply to any Lodge in this Grand Jurisdiction for membership, notwithstanding the fact that he has been rejected by one Lodge.

350.

377-(346) ONE REJECTED MAY APPLY TO ANOTHER LODGE—A petitioner for initiation having been rejected by one Lodge may petition another Lodge without waiting any specific time.

287-495

378-(347) CONSENT OF LODGE REJECTING HIM MUST BE OBTAINED—His petition, however, cannot be received in such other Lodge within three years without the consent of a majority of the Lodge to which he first made application, and if he has been rejected in more than one Lodge, the consent of each must be obtained.

495

379-(349) SAME—This consent must be obtained, even though the Lodges have concurrent jurisdiction.

380 (350) MUST BE OBTAINED BEFORE PRESENTATION OF PETITION—This consent must be obtained before the petition is presented to the second Lodge, as no brother can recommend one who has been rejected.

381-(351) BY WHOM OBTAINED—This consent may be obtained either by applicant or the Lodge to which he wishes to apply, but in no event can the latter Lodge take any action on the petition until such consent has been obtained.

382-(352) RECOMMENDATION MADE THROUGH IGNORANCE MAY BE ERASED—When a brother recommends one who has been rejected within three years either through misapprehension or ignorance, he may be allowed to withdraw his recommendation along with petition, until the consent of the rejecting Lodge has been obtained.

288-308.

383-(353) CONSENT REQUIRES ONLY A MAJORITY OF MEMBERS PRESENT—The majority necessary to give the consent herein required means a majority of the members present at a regular Communication of the Lodge at which such consent is asked and not a majority of the whole membership of the Lodge.

384-(354) LODGE NOT REQUIRED TO GIVE REASON FOR REFUSAL—Where a Lodge withholds its consent it cannot be required to give its reason therefor.

385 CONSENT NOT REQUIRED AFTER THREE YEARS—Under the constitution, as amended, all profanes who have been rejected three years or more, may apply to any Lodge for the degrees, without first obtaining the consent of the rejecting Lodge.

386 REJECTION MUST BE STATED IN PETITION, THOUGH THREE YEARS ELAPSED—This provision puts such persons in the same attitude as far as consent is concerned, as if they had never been rejected, but does not obviate the necessity of stating the fact of such rejection in their petition.

387-(355) INITIATION WITHOUT THE CONSENT DOES NOT AFFECT THE STATUS OF THE CANDIDATE—A candidate rejected in a Lodge in one jurisdiction and subsequently made a Mason in another jurisdiction, and without the consent of the Lodge wherein he was rejected, is not an illegally made Mason. However, charges may be preferred against him if he was guilty of any fraud, connivance or deception in the matter of the application

450

388-(356) LODGE FAILING TO OBTAIN THIS OCN-SENT SUBJECT TO DISCIPLINE—A Lodge which violates the provisions of the Constitution relative to this consent is guilty of unmasonic conduct, and should be disciplined by the Grand Lodge.

28

389-(357) ANY MEMBER PARTICIPATING GUILTY OF UNMASONIC CONDUCT—Not only does the Lodge violating this provision subject itself to severe discipline and loss of charter, but any brother assisting in conferring the degrees, knowing that the candidate has been rejected by another Lodge, and that the consent of such Lodge has not been obtained, renders himself liable to expulsion

390-(358) REQUEST FOR CONSENT MUST LIE OVER ONE MEETING—When a Lodge has rejected a candidate and afterwards another Lodge requests permission to confer the degrees upon him, such request cannot be acted upon at the meeting at which it was received, but must lie over till the next regular Communication, at which time it must be taken up and acted upon

391-(359). DUTY OF LODGE RECEIVING REQUEST TO ANSWER SAME PROMPTLY—When a Lodge requests a sister Lodge for permission to receive the petition of a candidate who had been rejected by such Lodge, it is the duty of the latter Lodge to act upon the matter promptly, and to answer promptly the request of the Lodge which desires to receive the application. The Lodge failing to take such action upon such request as herein provided and required is

guilty of discourteous conduct toward the sister Lodge, and therefore subject to charges by the Lodge making the request.

392-(360) CANDIDATE REJECTED BY MORE THAN ONE LODGE—If a profane has been rejected by more than one Lodge, he must obtain the consent of each Lodge which rejected him before making another application. However, if the profane himself obtains a general consent from the Lodge rejecting him to apply to another Lodge, this will be sufficient to make any subsequent application.

393-(361) WHEN OBJECTION MADE BEFORE INITIATION—If a profane is elected to receive the degrees, and before he takes the E A Degree, objection is made and not withdrawn, his fee should be returned, and his status is that of a rejected candidate. In such case the consent of the Lodge which elected him must be obtained before making application to another Lodge.

363-371.

394-(362) E A OR F. C WITH CERTIFICATE REQUIRED TO OBTAIN THIS CONSENT—An E A or F C. who has been rejected for advancement and afterwards obtains a certificate of dismissal, is required to obtain such consent even though he has moved out of the jurisdiction of the Lodge granting him such certificate. The certificate is only a waiver of jurisdiction

400-402-419-495-499

(8) E A'S and F C 'S

- (a) Status
- (b) Jurisdiction Over.
- (c) Advancement.
- (d) Rejection

(a) Status.

395-(363) RIGHTS AND LIABILITIES—E A's and F C 's are not members of the Lodge and are not required to pay dues, nor permitted to participate in the business of the Lodge. They have the right, however, to be present when the Lodge is convened in those degrees, even though their advancement has been stopped by vote or objection. They

are also amenable to Masonic law, and charges may be preferred against them and trial had, as provided in this Code
(16)

396-(364) WHEN ENTITLED TO CERTIFICATE OF DISMISSAL—An E A. or F C. is entitled to a certificate of dismissal only when he moves out of the jurisdiction of the Lodge, or has been rejected for advancement, and in either event is entitled to it if in good standing

124-125-126-402-419

397-(365). MAJORITY OF MEMBERS PRESENT MAY GRANT CERTIFICATE—A majority vote of the members present only is required to grant this certificate of dismissal

398-(366) CERTIFICATE OF DISMISSAL IN NATURE OF A DIMIT—A certificate of dismissal issued to an E A or F C is in the nature of a dimit, and the holder thereof may apply upon it for advancement in another Lodge, and such application, except as otherwise provided, must take the same course as an application for membership on a dimit.

402-502.

(b) Jurisdiction Over

399-(367). JURISDICTION ONCE ACQUIRED RETAINED—Whenever a Lodge once acquires jurisdiction of a candidate and initiates him, this jurisdiction is retained, even though he may remove from the territorial jurisdiction of such Lodge, and acquire residence elsewhere, unless the Lodge grants him a certificate of dismissal, which certificate may or may not be a waiver, as the case may be.

124-502

400-(368). WHEN A WAIVER—When a Subordinate Lodge grants a dismissal certificate to an E A. or F C., this shall not be considered a waiver of jurisdiction, except when such E A or F C moves out of the jurisdiction of the Lodge granting such certificate, in which case the consent of the Lodge granting such certificate need not be obtained. But if an E A or F C obtains a certificate of dismissal from a Lodge for any reason, and still resides in the jurisdiction of the Lodge

granting same, and applies to another Lodge for advancement, the Lodge receiving such application must first ask and obtain the consent of the Lodge which granted the certificate. The inquiry and answer thereto must be made and given in the same manner as in the petitions of profanes for initiation in Lodges other than those of their residences

394-502.

401-(369). CONSENT NECESSARY, THOUGH ORIGINAL JURISDICTION CONCURRENT—This inquiry must be made and consent obtained although the original jurisdiction of the Lodges was concurrent, on the principle that jurisdiction once acquired is exclusive until waived.

See citations to Section 367

402-(370) CERTIFICATE OF DISMISSAL WAIVER OF JURISDICTION—WHEN—Therefore a certificate of dismissal to an E A or F C is of itself a waiver of jurisdiction, and no consent need be asked for another Lodge to pass or raise the person holding the same, *provided*, always, that the person holding such certificate has removed from the jurisdiction of the Lodge granting the same. But if the applicant still lives in the jurisdiction of the Lodge granting such certificate, then the consent of such Lodge must be obtained before taking any action on the petition.

396-398-502

403-(371) ONE FROM ANOTHER STATE CANNOT BE ADVANCED IN THIS STATE WITHOUT A CERTIFICATE—No Lodge in this jurisdiction can pass or raise a candidate who has been initiated or passed under another jurisdiction, unless he produces a certificate of good standing and dismissal from the Lodge in which he was initiated or passed, if such Lodge is still in existence

404-(372) CERTIFICATE DISPENSED WITH—WHEN—When there is no record of the fact, or when the Lodge initiating, or initiating and passing him, has ceased to exist, and the records are lost or destroyed, the Lodge to which he makes application may, upon satisfactory proof thereof, receive his petition for advancement

483-484

405-(373). CONSENT NOT REQUIRED TO ADVANCE ONE FROM ANOTHER STATE WITH CERTIFICATE—When one has been initiated, or initiated and passed in another State, and receives his dismissal certificate and removes to this State, he may apply to the Lodge in whose jurisdiction he resides to be advanced therein. In such case he may be elected to and receive the degrees without the consent of the Lodge which granted him the dismissal certificate, except in cases of rejection.

502.

(c) Advancement

406-(374). MUST BE EXAMINED ON PRECEDING DEGREE—An applicant for advancement must be examined as to his proficiency in the preceding degree before a ballot is taken on his application

146-254.

407-(375). EXTENT OF EXAMINATION—The examination of the candidate should be to the extent of demonstrating that he understands the ceremonial work of the degree, but not necessary to the extent of qualifying him to confer the degrees.

408-(476) PROFICIENCY DECIDED BY VIVA VOCE VOTE—The question of proficiency in the preceding degree should be determined by a *viva voce* vote before the ballot is ordered, and the Lodge may grant further time to candidate if not deemed proficient

358-359.

409-(377). PROFICIENCY NOT CONSIDERED ON BALLOT—In balloting upon the application for the F. C. or M. M. Degree the question of proficiency should not be considered, as that question should be determined before the ballot is ordered

357.

410-(378) APPLICANT FOR ADVANCEMENT MAY BE STOPPED AT ANY TIME—An applicant for advancement may be stopped at any time before taking the

obligation in the same manner as a candidate for initiation, and the brother objecting to state the reason therefor

363-364-365-367-368.

411-(379). IN SUCH CASES CHARGES NEEDED NOT BE PREFERRED—When the brother states his reasons he cannot be required to prefer charges against the applicant.

412-(380) LODGE CANNOT OVERRULE OBJECTIONS—If the brother should state his reasons, even though the Lodge should consider them unmasonic, the objection cannot be overruled

368.

413-(381) CHARGES SHOULD BE PREFERRED IF REASONS INVOLVE MORAL TURPITUDE—But if the brother states that the applicant has been guilty of an act involving moral turpitude, then charges should be preferred by the brother or by a committee, but an acquittal of such charges does not entitle the applicant to advancement, unless the objection is withdrawn

544.

414-(382) CHARGES SHOULD BE PREFERRED FOR ANY UNMASONIC CONDUCT PENDING ADVANCEMENT—When an E. A. or F. C. has been elected for advancement, and it comes to the knowledge of the Lodge before he is passed or raised that he has been guilty of unmasonic conduct, he cannot be advanced until the matter is investigated and charges preferred if deemed necessary

368

415-(383) CANNOT BE ADVANCED IF HE BECOMES PHYSICALLY DISQUALIFIED—An E. A. or F. C. who suffers the loss of a leg, foot, arm or hand, or who in any way becomes physically disqualified to perform the work in a higher degree or degrees, is thereby rendered ineligible for advancement

28,

Fees for—336-37

(d) Rejection

416-(384). NOTHING FURTHER CAN BE DONE BY LODGE AFTER REJECTION ON BALLOT—If the petition of an applicant for advancement is rejected by ballot, nothing further can be done by the Lodge in regard to it. The objector is not required to prefer charges, nor is the Lodge required to see that it is done, unless deemed proper. The applicant may renew his petition at any subsequent Communication of the Lodge, and such application must lie over until the next regular Communication.

321-343-344-345-349-373-374-375

417-(385) CANDIDATE MAY RENEW APPLICATION—Unless prohibited by a by-law, one who has been rejected for advancement may renew his petition at any subsequent Communication of the Lodge, and may continue to apply as long as he chooses. Each application must, however, lie over for one meeting.

374.

418 VOTE ON RENEWAL—When one, who has been rejected, renews his petition either for initiation or advancement, it is not necessary that all members who were present when first ballot was taken, be notified before ballot can be had on subsequent petition.

419-(386) ENTITLED TO DISMISSAL CERTIFICATE WHEN REJECTED—When an application for advancement has been rejected, he may apply for and receive a dismissal certificate. He has a right to one unless charges are preferred against him and he is suspended or expelled.

396.

(9) Dues.

420 MINISTERS EXEMPT AT DISCRETION OF LODGE—It is within the discretion of the Subordinate Lodge as to whether they shall charge Ministers of the Gospel, actively engaged in their calling, dues.

421 MINISTER NOT EXEMPT, WHEN NOT ENGAGED IN CALLING—A minister not actively engaged in his calling is not exempt from fees and dues, as provided in Constitution.

422-(387). PENALTY FOR FAILURE TO PAY—The only penalty for failure to pay dues to the Lodge by a member is suspension and a Lodge cannot enact a by-law providing other penalty.

68-696

423-(388). DELINQUENTS MUST BE SUSPENDED WHEN—All officers and members of a Lodge who are in arrears for two years' dues at the last regular meeting preceding the 24th of June, must be suspended at that time, and if it is not done by that time it cannot be done until the regular Communication preceding the June Festival of the following year.

23-234

424-(389). SUSPENSION MANDATORY—This must be done even though it reduces the membership of the Lodge below the constitutional limit.

233.

425-(390). CAN BE DONE ONLY AT THE TIME SPECIFIED—Any act of the Lodge attempting to suspend a brother at any meeting other than the one preceding the June Festival is illegal and void.

232-233

426-(391). NO EXCEPTION TO REQUIREMENT—The fact that the Lodge did not hold a Communication at the time specified for suspension does not alter the case.

234

427-(392) HOW SUSPENSION EFFECTED—The suspension must be effected by the Master causing the Secretary to write opposite the name of the member whose dues shall remain unpaid for two years, "suspended." The list of such members should be read to the Lodge, and at such reading the Master should declare them suspended.

428-(393) MERE GENERAL DECLARATION WILL NOT SUFFICE—A mere general declaration by the Master that all members in arrears shall stand suspended will not suffice.

233

429-(394) AFFIRMATIVE ACT OF MASTER REQUIRED—The fact that a member is in arrears for dues does not of itself suspend him. It is the act of the W M , and not the fact of being in arrears, which suspends him.

430-(395) REQUIRES NO ACTION BY LODGE—While it requires no affirmative action by the Lodge to suspend a brother in arrears for dues, it is required that the W M cause the Secretary to write "suspended" opposite the name of each member in arrears, and unless this is done there is no suspension and the member goes another year without suspension.

431-(396) AT LEAST ONE YEAR'S DUES MUST BE PAID TO PREVENT SUSPENSION—A brother being in arrears for dues for two years cannot, on the night of the annual meeting preceding the June Festival, prevent himself from being suspended N P D by paying a less sum than one year's dues.

432-(397) LODGE MAY SUSPEND FOR LESS THAN TWO YEARS' DUES—A Lodge has the authority to provide by its By-laws for the suspension of its members for the non-payment of dues for a shorter period than two years.

433-(398) LODGE CANNOT EXTEND TIME BEYOND TWO YEARS—The Lodge cannot extend the time for the payment of dues of those members who are two years in arrears.

434-(399) LODGE MAY REMIT DUES—A Lodge has the authority to remit all or any part of the dues of a worthy, old or indigent brother.

464

435 DOES NOT EXEMPT FROM GRAND LODGE DUES The remission of dues does not exempt the Lodge from paying dues to the Grand Lodge for the brother.

53

436-(400) MAJORITY REQUIRED TO REMIT—Only a majority of the members present at a regular meeting is required to remit dues.

437-(401) MAY REMIT DUES OF ONE SUSPENDED N P D—The Lodge has the authority to remit the dues of one suspended N P D , and thereby reinstate him

464

438-(402) REINSTATEMENT OF ONE SUSPENDED N. P. D.—A brother who has been suspended for non-payment of dues shall be reinstated upon the payment of all dues which have accrued during his suspension, as well as well as those for which he was suspended, unless his dues have been remitted by the Lodge, and such payment reinstates him without any action of the Lodge

463

439-(403) DUES MUST BE PAID TO REINSTATEMENT—If such application is made during the Masonic year, dues must be paid for the fractional part of the year. In other words, dues must be paid up to the time of reinstatement, unless remitted by the Lodge

463

440-(404) LODGE MAY PROVIDE FOR REINSTATEMENT ON THE PAYMENT OF A DEFINITE SUM—A Lodge may by its By-laws provide that one suspended N P D may be reinstated upon the payment of a specified sum, to be named in the By-laws

61

441-(405) DUES RUN DURING SUSPENSION N P D—Dues do not cease to run during the time one is suspended N P D , and a by-law of the Lodge providing that such dues shall not run during such suspension is illegal

442-(406) NO DUES ACCRUE DURING SUSPENSION FOR UNMASONIC OFFENSE—No dues accrue against one who has been suspended or expelled for unmasonic conduct during the period of such suspension or expulsion

443-(407). HOW MEMBER OF DEFUNCT LODGE MAY BE REINSTATED WHEN SUSPENDED N P D—When a Mason has been suspended for non-payment of dues he can be reinstated only by the Lodge that suspended him, if in existence, but if his Lodge has ceased to exist he may be

reinstated by the Grand Secretary in the manner provided by law.

100-101

444-(408) CAN ONLY BE REINSTATED BY LODGE SUSPENDING—He cannot be reinstated by a new Lodge at the same place, though constituted of the same or a part of the same members as the old Lodge

445-(409) ONE SUSPENDED N. P. D CANNOT BE REINSTATED AFTER DEATH — A Mason's family can have no Masonic privileges except through the Mason himself. Therefore, when a Mason dies, being at the time under suspension for non-payment of dues, his family cannot after his death pay up his dues and thereby restore themselves to such Masonic privileges as they would have been entitled to if he had died in good standing.

446-(410) SAME—Nor can his dues be remitted by the Lodge after his death

447 SAME If the check for the Dues is mailed before the death of the brother but does not reach the Secretary until after his death, this is not a payment of dues and does not reinstate him

448-(411) NO GRAND LODGE DUES ACCRUE FROM SUBORDINATE LODGE FOR ONE SUSPENDED N P D—Where a brother is suspended N P D and subsequently reinstated, the Lodge does not owe the Grand Lodge any dues for the period of his suspension

449-(412) LODGE CANNOT MAKE SPECIAL ASSESSMENTS—A Lodge cannot make a special assessment upon its members unless authorized by its by-laws

(10) Illegally Made Masons

450-(413) ONE MADE A MASON OUT OF HIS JURISDICTION WITHOUT CONSENT NOT AN ILLEGALLY MADE MASON—Where a profane applies for membership to a Lodge other than that of his residence, and he is made a Mason without the inquiry and answer required

by the Constitution, this, while it subjects the derelict Lodge to discipline, does not make him an illegally made Mason.

123-303-387

451-(414) ONE REJECTED AND AFTERWARDS MADE A MASON WITHOUT CONSENT, NOT ILLEGALLY MADE—Where one applies to a Lodge and is rejected and is afterwards made a Mason in another Lodge without obtaining the consent of the former Lodge, he is not thereby rendered an illegally made Mason

387.

452-(415) A MASON FROM A JURISDICTION NEVER RECOGNIZED BY THIS GRAND LODGE AN ILLEGALLY MADE MASON—Where one is made a Mason in a Grand Jurisdiction which is not nor has ever been in fraternal relations or recognized by this Grand Lodge, he is an illegally made Mason and occupies the same position as a profane.

478-479-480

453-(416) RESIDENTS OF THIS STATE, MADE MASON ELSEWHERE—Residents of this State, who are made Masons in another State are illegally made Masons, and must be "healed" before being entitled to the rights and privileges of Masonry in this Grand Jurisdiction

1-2-255-256.

454-(417) RESIDENTS OF OTHER STATES MADE MASON IN THIS STATE—Residents of other States who are made Masons in this State are illegally made Masons, and are not entitled to the rights and privileges of Masonry until they are healed

1-2-728-256-268

455-(418) FOREGOING PROVISIONS DO NOT APPLY TO LINERS—The foregoing provisions do not apply to those living near the boundary lines of this and adjoining States.

1-2-256.

456-(419) HEALING, WHAT IS—Healing is a relative term, and means such terms, conditions or penalties as may be imposed by the Grand Lodge or the Grand Master. The

Grand Master may impose the terms, etc., which may be on the Lodge, the individual, or both, or he may refer any individual case to the Grand Lodge for action thereon

(11) **Dimits and Dimitted Masons**

457-(420) **MASONS IN GOOD STANDING ENTITLED TO DIMIT**—A Master Mason in good standing and not in arrears to his Lodge has a right unconditionally to dimitt without assigning any reason or excuse therefor, and the Lodge is bound to grant the dimitt or prefer charges

56-672

458-(421) **HOW APPLIED FOR**—Such dimitt should only be granted upon the oral request of the brother himself, made in open Lodge, or by written application signed by him and presented at a regular communication

459-(422) **SAME**—He is entitled to a dimitt even though he may owe the Lodge a debt evidenced by a note

56

460-(423) **SAME**—If charges are preferred and he is acquitted he then becomes entitled to a dimitt

461-(424) **LODGE CANNOT REQUIRE HIM TO BE EXAMINED**—The Lodge cannot require a member to be examined in open Lodge before granting him a dimitt

462-(425) **CANNOT BE GRANTED CONDITIONALLY**—Nor can a dimitt be granted conditioned upon the payment of dues. Such a dimitt is illegal and void

463-(426) **ONE SUSPENDED N P D MUST FIRST PAY DUES BEFORE DIMIT GRANTED**—When a brother has been suspended N P D and desires a dimitt he must first pay to the Lodge all dues for which he was suspended, and also all dues accruing during the time of his suspension, before the application can be acted upon

438-439.

464-(427) **SAME**—The Lodge, may, however, remit all or any part of the dues as it may deem proper

436

465. **ONE CONVICTED OF MASONIC OFFENSE NOT ENTITLED TO DIMIT, UNTIL PUNISHMENT**

IMPOSED One who has been convicted of a Masonic offense and sentenced to a reprimand is not entitled to a dimitt until he has received such punishment

466-(428) **ANY NUMBER MAY ASK FOR DIMIT**—Any number of brethren may join in or sign the same petition for a dimitt

467-(429) **ANY OFFICER EXCEPT MASTER AND WARDENS MAY DIMIT**—Any officer of a Lodge, except the Master and Wardens, can dimitt and the vacancy may be filled in the manner provided in the By-laws

237-247

468-(430) **WARDEN MAY REFUSE INSTALLATION AND DIMIT**—A brother elected to the office of Senior or Junior Warden may refuse installation, and, is therefore entitled to a dimitt. This is true whether he has been serving as such officer or not

243

469-(431) **SAME AS TO MASTER**—The above rule would also apply to the Master. No one becomes a legal officer of the Lodge until he has been installed

470-(432) **DIMIT NOT GRANTED IN LODGE THEREBY REDUCED BELOW LEGAL NUMBER**—Should the granting of a dimitt reduce the number of members of the Lodge below the required number, it cannot be granted.

471-(433) **ONLY A MAJORITY REQUIRED TO GRANT DIMIT**—Only a majority vote of the members present is necessary to issue a dimitt. If the objecting members wish to prevent the Lodge from issuing the dimitt their remedy is to prefer charges

472-(434) **VOTE SEVERS MEMBERSHIP** When application is made to a Lodge for a Dimitt, and the Lodge votes to grant it the applicant's membership with the Lodge is at once severed, and he cannot take part in any proceedings of the Lodge, even at that meeting, after he has been voted a dimitt

473-(435) **SAME**—It is the vote of the Lodge granting the dimitt that severs the connection of the brother applying, and when such vote is taken, *ipso facto* he ceases to be a member

of the Lodge. The certificate issued by the Secretary is only evidence of the fact of the granting of the dimitt, and after the vote is taken if the brother changes his mind and desires to return to membership in the Lodge, he must file his petition for affiliation, even though the certificate has not been issued

474-(436) NOT TO ISSUE EXCEPT AFTER VOTE—The Secretary has no right to issue a dimitt until it has been granted by the Lodge

475-(437) DUPLICATE ISSUED IN CASE OF LOSS—Where one loses his dimitt by fire or otherwise, he may apply to the Lodge which granted it for a duplicate, which should be given. But if it is impracticable to issue the duplicate the Lodge should grant a certificate, under seal and signed by the Secretary, that a dimitt had been granted and had been lost or destroyed. Said certificate shall then have the force and effect of a dimitt

476-(438) DIMIT NOT EVIDENCE THAT ONE IS A MASON—A dimitt is not sufficient evidence that the party holding same is a Master Mason

195

477-(439) SHOULD BE UNDER LODGE SEAL—A dimitt granted by a Lodge within a foreign jurisdiction is not evidence that such Lodge is one legally constituted, unless under the seal of the Lodge. If such a Lodge is not required to keep a seal by the Constitution of the Grand Lodge under whose jurisdiction it works, then such dimitt should be accompanied by a certificate from the Grand Secretary of such Grand Lodge, under its seal, that the Lodge granting it is a legally constituted Lodge, working in that jurisdiction, and that the signature thereto is the signature of the brother who was at the time the same was signed Secretary of such Lodge

478-(440) DIMIT FROM A LODGE WITHIN THE JURISDICTION OF A GRAND LODGE NEVER RECOGNIZED NOT TO BE RECEIVED—A Subordinate Lodge in the jurisdiction of this Grand Lodge cannot recognize a dimitt from a Subordinate Lodge in the jurisdiction of a Grand Lodge

which is not nor has ever been in fraternal relations or been recognized by the Grand Lodge of Alabama

479-(441) PERSON WITH SUCH A DIMIT AS A PROFANE—Such a person holding such a dimitt is, to all intents and purposes, a profane, and therefore is eligible to apply for the degrees in any subordinate Lodge in this jurisdiction, provided he possesses the constitutional qualifications, and provided, further, that the dimitt is issued by a Subordinate Lodge whose Grand Lodge the Grand Lodge of Alabama has never recognized

480-(442) SAME—The intent and purpose of the foregoing two decisions are

That if the dimitt is issued by a Subordinate Lodge whose Grand Lodge has been recognized by this Grand Lodge, but with whom fraternal relations and correspondence have been severed, then such dimitt will be recognized as such and the brother holding same may affiliate with a Lodge in this jurisdiction, but if the Grand Lodge from whose jurisdiction the dimitt was issued has never been recognized by this Grand Lodge, then such dimitt will not be recognized, but the person holding the same may apply for initiation as a profane

481-(443) CERTIFICATE ISSUED TO ONE RESTORED TO RIGHTS AND PRIVILEGES OF MASONRY—When an expelled or suspended Mason is restored to the rights and privileges of Masonry, but not to Lodge membership, he is entitled to a certificate from the Lodge, showing him to be in good standing, and such certificate has the force and effect of a dimitt.

93-604-608-610-611-655-102-651-657

482-(444) SAME—A Lodge that has tried and suspended or expelled a non-affiliated Mason may restore him to the rights and privileges of Masonry. In case of such restoration the Lodge must furnish the brother restored with a certificate in the nature of a dimitt

483-(445) GRAND SECRETARY TO FURNISH MEMBERS OF DEFUNCT LODGES WITH CERTIFICATES—When a Lodge forfeits its charter all persons returned

at the last report before such forfeiture may be provided with a certificate in the nature of a dimitt by the Grand Secretary, upon the payment of one dollar

79-90-621

484-(446) SAME—Members who were in good standing at the time of the forfeiture or surrender of its charter by a Lodge, may obtain such certificate from the Grand Secretary upon the payment of one dollar

485-(447) DIMITTED MASON ENTITLED TO ONLY SUCH RIGHTS AND PRIVILEGES AS LODGE SEES PROPER—A dimittted Mason having voluntarily withdrawn from membership with the Lodge, has surrendered all his privileges as a Mason, and can receive only such rights and benefits of the Fraternity as may by courtesy be extended to him

172-480-638-190-523-688

486-(448) HAS PRIVILEGES OF VISITATION—EXCEPTION—He does not, however, lose the right, or rather privilege, to visit a Lodge, unless the by-laws of the Lodge forbid it. However, the Lodge or the Master may refuse him the privilege of visitation

76-77-688-689

(12) Affiliates and Affiliation.

487-(449) ONE MAY AFFILIATE WITH LODGE OF CHOICE WITHOUT CONSENT—A dimittted Mason residing in one jurisdiction may apply to and affiliate with a Lodge in another, and is not required to obtain the consent of the Lodge in whose jurisdiction he resides before doing so. A dimittted Mason residing in this State may affiliate with a Lodge in another State

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488 APPLICATION, FORM OF. The form of the petition for application should conform to that given in the "General Forms" laid down in this Manual

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489-(450) DIMIT MUST ACCOMPANY PETITION

—A petition for affiliation must be accompanied by a dimitt or some certificate or showing in the nature of a dimitt

490-(451) DIMITTED MASON CAN BECOME MEMBER ONLY BY AFFILIATION—If a brother hold a dimitt from a Grand Jurisdiction with which this Grand Jurisdiction is in fraternal relations, he can only become a member by affiliation. He cannot be initiated and advanced as a profane, even though he cannot be avouched for, and is unable to pass the examination

480

491-(452) APPLICANT FOR AFFILIATION MUST BE VOUCHEO FOR OR EXAMINED BEFORE PETITION ACTED ON—Upon an application for affiliation a dimitt is not sufficient evidence that the applicant is a Mason. The petition may be received but it cannot be acted upon nor the applicant admitted into the Lodge until he is vouched for or examined. The dimitt, however, must accompany the application.

191-195-196

492-(453) DIMIT NOT AFFECTED BY AGE—The age of a dimitt does not effect the eligibility of a brother who petitions for affiliation

493-(454) PETITION FOR AFFILIATION—PROCEDURE SAME AS FOR INITIATION—The application of a brother for affiliation must take the same course as a petition for initiation. It cannot be withdrawn or otherwise disposed of except by ballot, after being regularly received by the Lodge. It requires a unanimous ballot for him to be admitted a member of the Lodge. A brother casting an adverse ballot cannot be required to give any reason therefor, nor shall he be critized for so doing

321-350-351-376

494-(455) IF REJECTED MAY BE RENEWED—Should a petition for affiliation be rejected, the applicant may renew it to the Lodge that rejected him, or, after obtaining consent, make application to some other Lodge, and his petition may be repeated as often as he deems proper

495-(456) CONSENT OF REJECTING LODGE REQUIRED—The consent of the Lodge rejecting the application on a petition for affiliation is required in order for the applicant to apply to another Lodge, if such application is made within three years

287-378-379-380.

496 CONSENT REQUIRED UNDER ALL CIRCUMSTANCES This is true even though the application is made to the Lodge which issued the dimitt.

497-(457) LODGE REJECTING NOT BOUND TO PREFER CHARGES—A Lodge is not bound to prefer charges against a brother who petitions for affiliation and is rejected. This is a matter for the discretion of the Lodge

498-(458) THE PETITIONER HAS NO RIGHT TO DEMAND THEM—Nor has the applicant any right to demand that charges be preferred against him, nor can the action of the Lodge refusing to elect him to membership be investigated or questioned in any proceeding

499-(459) APPLICANT ENTITLED TO RETURN OF DIMIT WHEN REJECTED—A Lodge cannot retain the dimitt of a brother who applies for affiliation and is rejected. The dimitt, together with the fee must be returned

500-(460) PETITION MUST TAKE REGULAR COURSE, THOUGH MADE TO LODGE WHICH ISSUED DIMIT—Where a Lodge granted a dimitt to a brother and he never affiliates with another Lodge, he can again become a member of the Lodge which dimitted him, but he must present his petition for affiliation in regular form, which must be referred to a committee and acted on as in the case of any other petition

501-(461) DEATH ABATES APPLICATION—A brother dying after applying for affiliation cannot be elected to membership after his death. His death abates the application and the affiliation fee, together with the dimitt, must be returned to the proper person.

502-(462) APPLICATION OF E A OR F C ON DISMISSAL CERTIFICATE—A certificate of dismissal issued to an E A or F C is in the nature of a dimitt, and an

application for membership and advancement thereon must take the same course as an application for affiliation on a dimitt, except as to the provisions in reference to jurisdiction and consent

398-399-400

CHAPTER VI

MASONIC OFFENSES, TRIALS AND APPEALS

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(1) Masonic Offenses, What Are

503-(463) INSTANCES OF MASONIC OFFENSES—The following have been held to be Masonic offenses

- (1) For a Mason to violate any of his obligations
- (2) For any member to wilfully absent himself from a Communication of his Lodge after receiving a legal summons to attend the same
- (3) The use of abusive or insulting language in writing or speaking about a brother
- (4) Challenging a brother to fight a duel
- (5) A Mason who treats his wife cruelly, or who abandons her without good cause.
- (6) Teaching or practicing the doctrine of polygamy.
- (7) Making illicit proposals to a lady

(8) For a Master Mason to knowingly have illicit intercourse with another Master Mason's daughter, even though she be not chaste, also any attempt on his part to do so

(9) Disloyalty to his government by a Mason

(10) A false statement of a material fact wilfully made by an applicant in his petition for the degrees, is a violation of Masonic Law, for which he may be tried and convicted after the degrees are conferred

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(11) General worthlessness and the reputation of a common har

(12) To secretly dispose of one's property and leave the country without settling his debts or saying anything to his creditors.

(13) For a Mason to be guilty of drunkenness and profanity

(14) For a Mason to cruelly and shamefully chastise his child

(15) For a member to refuse or wilfully neglect to pay back money borrowed from the Lodge

(16) For a brother to speak evil of a brother Master Mason or his family

(17) For the Secretary to fail to pay over all the money to the Treasurer, or to be behind in his accounts and not promptly make good the deficit

(18) For a Master Mason to tell a newly made Mason that he had thrown away his money in being made a Mason

(19) For a brother to threaten that a Lodge shall not grow any more

(20) For a Master Mason to declare that he did or will blackball a candidate for the degree of Masonry, because the Lodge had previously rejected a friend of his, or for any reason which does not affect the character and qualifications of the candidate

504-(464) MEMBER OF GRAND LODGE DRUNK DURING SESSION—Any member of the Grand Lodge who, during any Grand Communication, appears in the Grand Lodge building or in public in the city of Montgomery in a state of intoxication, shall be reprimanded in open Grand Lodge by the Grand Master, and his Lodge shall arraign him for trial after notice of the same by the Grand Secretary.

505-(465) SECRETARY REFUSING TO DELIVER LODGE PROPERTY—A Secretary of a Lodge who moves away and refuses to turn over the books and property in his custody, is guilty of unmasonic conduct and should be tried and punished

506-(466) MARRIAGE OF WOMAN DOES NOT ALTER OBLIGATION AS TO HER—Marriage of a woman does not alter the obligations of a Master Mason relative to the daughter of a Master Mason.

507-(467). GRIEVANCE AGAINST MASTER WILL NOT EXCUSE DISOBEDIENCE OF SUMMONS—That the brother has a grievance against the Master or any other brother in the Lodge is no excuse for the wilful failure to obey a summons to attend a Communication of the Lodge

508-(468) SETTLEMENT OF DIFFICULTY BETWEEN MEMBERS DOES NOT NECESSARILY ABSOLVE FROM LIABILITY TO CHARGES — When one or more members of a Lodge have been guilty of unmasonic conduct in a personal difficulty or variance, the settlement of such differences between the parties does not necessarily relieve the offending party or parties from liability to charges and trial

509-(469) VIOLATION OF CRIMINAL LAW NOT NECESSARILY A MASONIC OFFENSE—A violation of the criminal law of the State may or may not be a Masonic offense, according to the facts and circumstances, and an indictment thereof is not of itself sufficient reason why charges should be preferred. Charges should be preferred in the event of a supposed unmasonic conduct, regardless of indictment

510-(470). KILLING A PROFANE NOT NECESSARILY A MASONIC OFFENSE—The killing of a profane by a Mason is not necessarily a Masonic offense. The facts and circumstances should be investigated and the Lodge exercise its sound discretion.

511-(471) RETAILING LIQUORS NOT—It is not unmasonic for a Mason to engage in the business of retailing spirituous, vinous or malt liquors, though a Subordinate Lodge may by its by-laws prohibit members from doing so

61-62-63

512-(472) WHEN BY-LAW ENACTED, BROTHER ENGAGED THEREIN SHOULD HAVE OPPORTUNITY TO DIMIT—When such a by-law is enacted it is proper for a brother engaged in the business at the time to be given an opportunity to dimit. If he does not dimit, and does not abandon such business within a reasonable time, charges should be preferred against him and trial had as for other Masonic offenses.

62

513-(473). CARD-PLAYING NOT—It is not unmasonic to play cards, but a Lodge may by its by-laws prohibit its members from doing so

61

514-(474) NON-PAYMENT OF ONE'S DEBTS—It is not unmasonic to plead the statute of limitations in any case in which it is allowed to be pleaded by the laws of the State, but the refusal of a Mason to pay his just debts, when he has the ability to do so, is a Masonic offense.

515 SAME—MUST BE IN GOOD FAITH—The mere refusal to pay a debt is not a Masonic offense. There may be an honest contention as to its justice or validity. The contention, however, should be in good faith, and not a mere pretext.

516 TAKING BANKRUPT LAW, NOT—Taking the benefit of the bankrupt law is not of itself, a Masonic offense.

517 SWINDLING—IS—To swindle one's creditors, whether they are Masons or not is a Masonic offense.

518-(475) TO PLEAD USURY NOT—It is not unmasonic to plead usury to a debt

519-(476) NON-PAYMENT OF DUES NOT—The non-payment of dues is not and cannot of itself be unmasonic conduct, and cannot be made so by the by-laws of the Lodge

61

(2) Charges, When and by Whom Preferred.

520-(477) MEMBER OR BROTHER IN GOOD STANDING MAY—When a complaint is made to a Lodge against a brother by any Mason in good standing it is the duty of the Lodge to which the brother complained of belongs, or under whose jurisdiction he is, to investigate the facts, and if such facts justify it, to have charges preferred against him

521-(478) NOT ONLY RIGHT, BUT DUTY—It is not only a right, but the duty of any M. M. to prefer charges against a brother whom he knows to be guilty of unmasonic conduct

522-(479) ONLY MASTER MASONS CAN—Master Masons only can prefer charges, if one who is not a Master Mason desired to have charges preferred, he must procure it to be done by one who is a Master Mason

523-(280) NON-AFFILIATED MASONS MAY NOT—Non-affiliated Masons are not competent to prefer charges.

485

524 (481) NOR ONE SUSPENDED FOR NON-PAYMENT OF DUES—A Mason who has been suspended for non-payment of dues cannot prefer charges

485

525 (482) COMMITTEE MAY BE APPOINTED TO DO SO—Charges may be preferred by a committee of the Lodge appointed for that purpose

174-179

526-(483) W M MAY, BUT OUGHT NOT—While the W M may, he ought not prefer charges. If he has knowledge of a Masonic offense committed by a brother he should appoint a committee to prefer the charges

527-(484) J W MAY, AND SHOULD—The J W to whom is committed the superintendence of the Craft during refreshment, should prefer charges for offenses committed during that time, or ask for a committee of investigation

528-(485) LODGE HAS NO RIGHT TO REFUSE TO ENTERTAIN CHARGES—A Lodge has no right to refuse to entertain charges against one of its members preferred by a member of another Lodge

(3) Charges, Against Whom Preferred

529-(486) LODGE CANNOT TRY ITS MASTER—A Lodge cannot try its Master for any alleged offense, but after his term of office has expired he may be tried by the Lodge as any other member for any unmasonic conduct during his term of office, except official misconduct

639

530-(487) MAY BE HIS ACCUSER—The Lodge cannot try its Master, but it may become his accuser and furnish to the Grand Lodge evidence to sustain the charges

640

531-(488) MAY APPOINT COMMITTEE TO INVESTIGATE—The Lodge may appoint a committee to investigate rumors against its Master

641

532-(489) DUTY OF LODGE TO PREFER CHARGES AGAINST W M —EFFECT OF FAILURE—Where a Lodge refuses to prefer charges against its Master, who may be guilty of unmasonic conduct, the Grand Master or Grand Lodge may arrest its charter

533-(490) MASON SUSPENDED N P D SUBJECT TO CHARGES—A Mason suspended N P D is subject to charges and trial of unmasonic conduct

585

534-(491) ALSO ONE SUSPENDED FOR UNMASONIC CONDUCT—A Lodge may try and suspend or expel a Mason who is under sentence of suspension, but such trial

must be for an offense other than that for which he stands suspended

583

535-(492) SUBJECT TO CHARGES FOR NEW OFFENSE PENDING APPEAL—If after one has been tried, convicted and sentenced, and an appeal taken to the Grand Lodge, the person so tried, commits another offense against Masonic law, it is the right and duty of the Lodge to have charges preferred against him, and to try him for such subsequent offense, notwithstanding the pendency of the appeal in the first case

536-(493) UNAFFILIATED MASON SUBJECT TO CHARGES—An unaffiliated Mason is subject to charges and may be tried by any Lodge within the jurisdiction of which he may reside when the offense was committed, or if his residence is unknown, still by the Lodge under the rules prescribed in such cases

537-(494) E A 's AND F C 's SUBJECT TO MASONIC LAW—E A 's and F C 's are amenable to Masonic law, and its principles and usages are applied to them as they are to Master Masons Against such charges must be preferred in the manner prescribed by the Constitution

414

538-(495) PROCEDURE THEREUNDER When charges are preferred, the trial should be had in that Lodge of which the accused is a member After the evidence is closed and argument had, a Master Mason's Lodge is opened, and a verdict rendered and punishment assessed as in the trial of a Master Mason

147-156

(4) The Charges, Form

539-(496) MUST BE IN WRITING AND SIGNED—The only way in which a Masonic trial can be had is for the charges to be preferred The charges and specifications must be in writing, and over the signature of a Master Mason, or by a committee of the Lodge

540-(497) THOUGH OFFENSE JOINT, SEPARATE TRIALS SHOULD BE HAD—When two or more brethren commit a Masonic offense at the same time and place, charges should be preferred against each separately. All may, however, be tried at the same meeting, but notice of each case should be stated in the call.

564

541-(498) WHEN PREFERRED BY A BROTHER COMMITTEE NOT REQUIRED—Charges and specifications of unmasonic conduct against a brother submitted by a member of the Lodge over his signature do not require the appointment of a committee to investigate and prefer charges.

542-(499) SHOULD BE DEFINITE, EXCEPTION—The charges and specifications should be definite. Some offenses, however, are so often repeated that they become habitual, and if so charged, need not be definite as to time and place, as in the case of a single offense.

543-(500) MAY BE AMENDED—The charges and specifications may be amended at any time before the voting is done, the accused being present, but when amended, the accused may continue the trial, if he is not prepared to meet the amended charges.

544-(501) OFFENSE COMMITTED BEFORE INITIATION—To authorize the trial of a brother for an offense committed before he was made a Mason, it must be an offense involving moral turpitude, of which the Lodge had no notice at the time the degrees were conferred, and which could not have been ascertained by reasonable diligence and inquiry.

413

(5) Jurisdiction

545-(502) EACH LODGE HAS JURISDICTION OVER ITS OWN MEMBERS—Every Subordinate Lodge has the right to try its own members, except the Master, except as herein noted, and there is no authority conferred by the Constitution and Laws in this jurisdiction which would authorize the Grand Lodge while in session, or the Grand

Master in vacation, to order a change of venue in a Masonic trial.

55-647

546-(503) LODGE IN WHOSE JURISDICTION OFFENSE WAS COMMITTED SHOULD TRY—It is the duty of the Lodge in whose jurisdiction a Masonic offense was committed to try the offender, as it is reasonable to suppose that the members of that Lodge are better acquainted with the facts in the case, and evidence by both parties is more easily obtained.

105-107-109-113

547-(504) SAME AS TO SOJOURNING OR RESIDENT BROTHER—A Lodge has jurisdiction to try and punish for unmasonic conduct committed in its jurisdiction a sojourning or resident brother, who is not a member of said Lodge or of any Lodge within this State.

548-(505) WHO IS A SOJOURNER OR RESIDENT BROTHER—A sojourner or resident brother is one who is residing or living within the jurisdiction of the Lodge other than that of his membership, and that is true whether the Lodge of his membership is in the jurisdiction of the Grand Lodge of Alabama or any other Grand Lodge.

549-(506) LODGE OF MEMBERSHIP SHOULD BE NOTIFIED—In such event the Lodge to which the offending brother belongs should be notified of the action taken by the Lodge.

550-(507) ACTION OF TRIAL LODGE CONCLUSIVE—The action of the trial Lodge is conclusive on the Lodge of which the defendant is a member, subject of course to the right of appeal. Whatever the sentence may be, whether suspension or expulsion, means not only from the fraternity, but from the Lodge of which he is a member.

551-(508) BEING MEMBER OF GRAND LODGE DOES NOT AFFECT IT—The fact that the offending brother is a member of the Grand Lodge makes no difference as to the right and duty of the Lodge.

552-(509) SAME AS TO NON-AFFILIATED MASON
—It is the right and duty of the Lodge in whose jurisdiction a non-affiliated Mason resides to try him for an offense committed within its jurisdiction, notwithstanding the fact that the Lodge to which he formerly belonged granted him a dimitt subsequently to the commission of the offense

553-(510). SAME—When a Lodge has granted a dimitt and a brother moves into another jurisdiction, and there commits an offense, the Lodge in whose jurisdiction he lives at the time the offense was committed has jurisdiction, and not the Lodge granting the dimitt

554-(511) LODGE GRANTING DIMIT MAY TRY FOR AN OFFENSE COMMITTED PRIOR THERETO—When a Lodge grants a dimitt to a brother, who moves into another jurisdiction and affiliates with a Lodge there, and after the granting of the dimitt the first Lodge prefers charges against the brother for an offense committed before the granting of the dimitt, and tries and suspends or expels him, such action is legal and proper, although the Lodge to which he then belonged had no notice thereof. It is proper however, in such case for the Lodge to give the Lodge to which the brother belonged notice of such charges

555-(512) SAME—In any event it is the duty of the Lodge to which the brother belongs to abide the action of the Lodge trying him, and if suspended or expelled make such order on its rolls

556-(513). SAME—The gist of the best authorities is that the jurisdiction of a Masonic offense is determined by the place of commission, and not of membership, and applies whether the brother is a member of the Lodge trying him, or of some other Lodge, or is non-affiliated or suspended

(6) Procedure

557-(514) COPY OF CHARGES DELIVERED TO ACCUSED—When charges are preferred, the Secretary shall make out a true copy of the charges and specifications, attest the same and deliver them to the accused, or cause the same to be delivered, at least ten days before the time of trial

558-(515) SEAL NOT BE ATTACHED—It is not necessary that the seal of the Lodge be affixed to the copy of the charges

559-(516) FAILURE TO DELIVER COPY RENDERS PROCEEDING VOID—When the address of the accused is known, he is entitled to the notice provided for, and a failure to give such notice renders the whole proceedings void

560-(517) COPY MAY BE WAIVED BY ACCUSED—Service of copy of charges may be waived by the accused, which waiver must be in writing or in open Lodge. In any event, the charges must be in writing and the membership summoned for the trial.

561-(518) PROCEEDING, WHEN ADDRESS OF ACCUSED UNKNOWN—When the address of the accused is unknown, the Lodge may, after a reasonable time, and after due diligence by the Lodge, through its Secretary or committee, to ascertain his whereabouts or address, proceed with the trial as if the accused were present

562-(519) PROCEEDINGS, WHEN ACCUSED IN PRISON—When the accused is in the penitentiary or prison, he should have the notice and be permitted to have counsel, and if he has none, the W M should appoint counsel to represent him, and he should have the right to submit his own testimony, if he so desires

563-(520) WHEN TRIAL MAY PROCEED, WITHOUT NOTICE—It is not necessary that each member of the Lodge answer affirmatively that the whereabouts or address of the accused is unknown to him, but if, after diligent inquiry, no one gives the whereabouts or address of the accused, the trial may proceed

564-(521) TRIAL IN LODGE CALLED FOR THAT PURPOSE—The examination of the charges shall be in a Lodge especially called and notified for that purpose

153-540

565-(522) MAY BE HAD ON SAME DAY AS REGULAR COMMUNICATION—A special communication for

the purpose of trying a brother may be held on the same day as the regular Communication

153

566-(523) MAJORITY OF WHOLE MEMBERSHIP MUST BE PRESENT—It is not necessary that each and every member be present at a meeting called for a trial, but a majority of all the members of the Lodge must be present.

567-(524). WHAT CONSTITUTES MEMBERSHIP—A Lodge is made up of its members in good standing, and in this are included all the members who have not been suspended or expelled, or who have not dimitted or died. Therefore, in order to try a member, the presence of a majority of the whole membership of the Lodge is required, regardless of where the members live or whether sick or well.

568-(525) MAJORITY CANNOT BE WAIVED—Neither can the accused nor the Lodge waive the Constitutional requirement of the presence of a majority of the whole membership of the Lodge, nor can the Grand Master issue a dispensation permitting same.

25

569-(526) NONE BUT MEMBERS ADMITTED—In all trials none except members of the Lodge trying the case shall be admitted, *provided*, that visitors must be admitted as counsel or witnesses. An objection on that ground on the part of a member of the Lodge to an unaffiliated Mason appearing in the Lodge as counsel for the presentation or defense should not be entertained.

570-(527) SAME—When other than members of the Lodge are admitted for the purpose hereinbefore stated, such brethren must retire from the Lodge before the vote is taken. This rule applies, even though the defendant be a sojourner and the visiting brethren members of his own Lodge.

571-(528) TRIAL MAY PROCEED IF ACCUSED WILFULLY FAILS TO APPEAR—When the notice required has been given and the accused wilfully fails to appear, he may be tried as if present, but some brother should be appointed to defend him.

572-(529). TRIAL NOT POSTPONED TO AWAIT ACTION IN CIVIL COURT—Subordinate Lodges are not required to defer action against a member because a prosecution may be pending against him in the civil courts. Whenever charges are preferred against a brother the Lodge must proceed to hear the case under the rules prescribed, without reference to any action or proceeding past or pending which may be had in the courts of the country.

573-(530) MASTER MAY PRESIDE, THOUGH HE PREFERRED CHARGES—The Master of a Lodge may preside at a trial though he preferred charges. But if he actually engages in or conducts the prosecution, he cannot preside, and he must retire when the vote is taken.

574-(531). SHOULD NOT PRESIDE, IF COUNSEL—He cannot preside and act as counsel, either for the prosecution or defense.

575 NOR IF RELATED—He should not preside if related to either the prosecutor or defendant by consanguinity or affinity within the fourth degree.

576 OFFICER AGAINST WHOM CHARGES ARE PREFERRED CAN NOT ACT—If charges are preferred against any officer of a Lodge, he cannot act as such officer during the trial.

577-(532) CHARGES CANNOT BE WITHDRAWN EXCEPT BY UNANIMOUS CONSENT—Charges having been submitted to the Lodge, cannot be withdrawn except by unanimous consent.

578 SAME—Where there are more than one specification, the brother may plead guilty to one and the others may be withdrawn but only by unanimous consent. If such consent is not given, the trial must proceed under the specifications to which no plea of guilty was entered.

564

579-(533) TRIAL MAY BE HAD ON COPY WHEN ORIGINAL LOST—Where the original charges have been lost or mislaid, the trial may be had on a copy of the charges. A true copy is to all intents and purposes, as good as the original.

580-(534) POSTPONEMENT, IN THE DISCRETION OF THE MASTER—The granting of a postponement of a trial is within the sound discretion of the master, and after being granted should not be questioned or discussed

581-(535) BURDEN OF PROOF ON LODGE—The burden of proof is on the Lodge. The guilt of the accused is not to be presumed but it must be established by competent and satisfactory evidence, before a conviction can be had

582-(536) ARGUMENT, PROCEDURE—There should be no argument or discussion of a case either by counsel or the brethren after the prosecutor and defendant have retired that the Lodge may take a vote. They are, however, permissible before, and the prosecution has the right to close the argument

583-(537) PROCEDURE ON TRIAL OF ONE ALREADY SUSPENDED—Upon the presentation of charges against one who has been suspended or expelled, the Lodge should appoint a committee to take the testimony. A copy of the charges, notice of the appointment of the committee, and of the day set for them to take the testimony must be served on the accused at least ten days before the day set. The committee must meet at the appointed time, examine the witnesses presented by both the prosecution and defense, reduce their testimony to writing, and report same back to a Lodge called for trial. The Lodge so met must have the testimony read and determine the cause as in other cases

584-(538) NOTICE BY COMMITTEE NEED NOT BE SIGNED BY SECRETARY—It is not necessary that the notice given by the committee of the time and place of taking testimony be signed by the Secretary or attested by the seal of the Lodge.

585-(539) TRIAL OF ONE SUSPENDED N P D—When a brother against whom charges have been preferred has been suspended N P D, he has not the right to appear in open Lodge, while so suspended, but the trial must be conducted in the same manner as of one suspended or expelled for unmasonic

conduct. One suspended N. P. D has no right to appear even as a witness. His deposition must be taken

533

(7) Evidence

586-(540) TESTIMONY OF PROFANES ADMISIBLE, HOW TAKEN—The testimony of persons not Masons may be used in a Masonic trial, such testimony is to be taken in writing before some person authorized to administer oaths, the accused having notice of the time and place, same is to be taken and the right to cross-examine the witness

587-(541) TESTIMONY OF SUSPENDED MASON—The testimony of a suspended Mason should be taken in the same manner as that of a profane

588-(542) TESTIMONY OF NON-RESIDENT MASON—When testimony of Masons living in a foreign jurisdiction is desired, written interrogatories may be propounded to such witnesses and filed with the W. M., to which the opposite party may file cross-interrogatories. The interrogatories, both direct and cross, should then be sent to the Secretary of the Lodge in whose jurisdiction the witnesses reside. The depositions of the witnesses should be taken in open Lodge, and returned by the Secretary under the seal of the Lodge. The time in which cross-interrogatories may be filed should be prescribed by the W. M., and notice thereof given. The opposing party may, at the time of filing cross-interrogatories, demand notice of the time and place of taking depositions

589-(543) ACCUSED MAY TESTIFY—The accused has a right to testify in his own behalf

590-(544) WHEN WIFE A COMPETENT WITNESS—When a brother is accused of abusing or whipping his wife, on a trial thereof his wife is a competent witness, and should be examined as any other profane

591-(545). SAME—The wife is a competent witness for or against a defendant, even though her husband be the prosecutor or injured party

592-(546) WHEN NOT—A wife is not a competent witness for or against her husband except in cases of mistreatment of her by him, nor is a divorced wife a competent witness as to matters and things which transpired during coverture, except in some cases

593-(547) VOLUNTARY CONFESSION ADMISIBLE—A voluntary confession made before trial may be introduced as evidence against the accused on trial for a Masonic offense

594-(548) TESTIMONY ON FORMER TRIAL INADMISSIBLE—The testimony on a former Masonic trial is not admissible in another and different trial, even though the same parties are concerned, except by consent

595-(549) WHEN WRITTEN TESTIMONY IN CIVIL TRIAL MAY BE USED—The written testimony used in a court of law or equity may be used in evidence in a Masonic trial by the consent of the parties, or if the witness is dead having been cross-examined

596-(550) SAME—The written testimony of witnesses before the grand jury is not admissible in a Masonic trial, except by the consent of the Lodge and the defendant

597-(551) SAME—The judgment of a court of law or a decree in chancery may be introduced in a Masonic trial, simply for the purpose of showing that such judgment or decree had been rendered

598-(552) SAME—The conviction of a Mason by a court of the country is not of itself sufficient to authorize his expulsion by the Lodge, without a trial and judgment in the Lodge. The record of such conviction is admissible only for the purpose of showing that fact alone, and not any facts on which it is based

559

599-(553) SAME—The findings of a jury and the sentence of a court are not conclusive upon a Lodge as to the guilt or innocence of a party charged with a Masonic offense. To

determine his guilt as a Mason the Lodge is the sole tribunal and it can only be ascertained by a legal Masonic trial

572

(8) Verdict, Judgment and Sentence

600-(554) EVERY MEMBER MUST VOTE—Every member of the Lodge present not only has the right but is required to vote, except where there is such near relation by blood or marriage to the accused as would likely bias his verdict. In such event he should not sit on the trial of the case, and should retire from the Lodge when the vote is being taken

601-(555) WHEN EXCUSED—When a brother is unable to hear the evidence on account of deafness he may be excused from voting

602-(556) HOW VOTE TAKEN—The vote of the Lodge should be taken by a call of the roll, 1st, as to the guilt of the defendant, 2d, as to the punishment. The Master should vote

603-(557) VOTE BEGINS WITH YOUNGEST MASON—The vote on the trial of a brother to be taken, "Beginning with the youngest," means the youngest Mason and not the youngest man, and the roll should be called throughout in this way and not alphabetically

604-(558) ROLL CALLED THOUGH ACCUSED PLEADS GUILTY—Even when the accused pleads guilty the roll should be called on the assessment of punishment

605-(559) PUNISHMENT ASSESSED ONLY AFTER LEGAL TRIAL—A sentence of punishment for unmasonic conduct cannot be passed except upon charges preferred and a plea of guilty, or a conviction had in the manner prescribed in the Constitution

598-599

606-(560) PENALTY CANNOT BE FIXED IN BY-LAWS—A Lodge has no right to pass any by-law which fixes the penalty for any offense. The punishment must in every case be assessed by the Lodge on a call of the roll in the manner prescribed

61 65.

607-(561) NO PUNISHMENT EXCEPT AS VOTED BY LODGE—No punishment can be imposed except that voted by the Lodge, notwithstanding any by-laws of the Lodge
61

608-(562) MAJORITY VOTE TO CONVICT—TWO-THIRDS TO EXPEL OR SUSPEND—It only requires a majority vote of the members of the Lodge present to convict a brother on trial, provided the constitutional number are present. The two-thirds vote is required only in the assessment of certain punishments

566-567-568.

609-(563). SAME—Only a majority vote of the members present is required to convict and affix the punishment of a reprobate. A two-thirds vote is necessary for expulsion or suspension, *provided*, in either case, a majority of the whole Lodge is present

610-(564) LODGE CAN FORGIVE BEFORE CONVICTION, BUT NOT AFTER—A Lodge can forgive a brother before conviction, but has no right to forgive him after he has been tried and found guilty

577

611-(565) PUNISHMENT MUST BE ASSESSED—When a Lodge tries a brother and finds him guilty some punishment must be assessed against him

612-(566) DUTY OF A MASTER WHEN LODGE FAILS TO ASSESS PUNISHMENT—Should the Lodge fail to assess punishment it is the duty of the Master to take a vote over as in the first instance until the punishment is assessed, or until it is apparent that the Lodge cannot agree on the form of punishment, in which case it is the duty of the Master to take an appeal to the Grand Lodge

625

613-(567) LODGE SO FAILING IS DEREPLICANT—A Lodge so failing to assess any punishment against a brother after conviction is grossly derelict in its duty

614-(568) IN SUCH CASE DEFENDANT STANDS AS ONE UNDER CHARGES—One who has been tried and

convicted, but upon whom no punishment has been assessed, occupies the position of a Mason under charges until the time within which an appeal may be taken has elapsed

626

615-(569) MEMBER CANNOT CHANGE VOTE AFTER LODGE CLOSED—After the Lodge has closed at which the member has been tried, and either acquitted or convicted, the members cannot change their vote

616-(570) VOTE MAY BE CHANGED BEFORE RESULT DECLARED—A brother may, however, change his vote before the result has been declared

617-(571) WHEN VOTE MAY BE CHANGED AFTER RESULT DECLARED—Even after the result has been declared, either as to guilt or innocence, or on the assessment of punishment a member voting in the majority may make a motion to reconsider, and it may be reconsidered, *provided*, no brother has left the hall

617-(572) WHEN MASTER MAY PUT VOTE AGAIN—In the event no motion is made to reconsider the Master may, upon being informed that the brethren did not understand the question, again put the question without a motion, *provided*, no brother has left the hall

619-(573) WHEN NEW TRIAL MAY BE HAD—A Lodge may, by a majority vote, order a new trial, based upon new evidence, or if it was shown that the brother was convicted on evidence subsequently shown to have been false. A majority of the whole Lodge must be present when such motion for a new trial is considered and a majority of those present must vote for a resolution granting a new trial

620-(574) ONE TRIAL BAR TO ANOTHER FOR SAME OFFENSE—After a brother has once been regularly tried for an offense he cannot be tried again for the same offense, unless by order of the Grand Lodge, or unless it is made to appear to the Lodge having jurisdiction of the cause that new and important testimony, unknown to the Lodge at the time of the first trial, has been discovered

621-(575) GRAND LODGE MAY ORDER NEW TRIAL—When the charges are sustained by the evidence, and a verdict of acquittal has been rendered, the Grand Lodge will order a new trial. This can, however, be presented to the Grand Lodge only on appeal.

622-(576). WHEN PENALTY DISPROPORTIONATE—When the penalty assessed by a Lodge is decided by the Grand Lodge to be disproportionately great, a new trial will be ordered.

(9) Appeals

623-(577) WHO MAY APPEAL—Under the Constitution any brother feeling aggrieved by the decision of the Lodge, upon the trial of a brother, may take an appeal to the Grand Lodge. This appeal is a matter of right and need not be granted by the Lodge.

624-(578) APPLICANT MUST BE IN GOOD STANDING, UNLESS DEFENDANT—A non-affiliated, or a Mason suspended for any cause, cannot take an appeal from the decision of a Subordinate Lodge unless he be a party defendant.

625-(579) MASTER MAY REFUSE TO ASSESS INADEQUATE PENALTY AND APPEAL—The Master may refuse to assess a penalty which he considers inadequate, and appeal to the Grand Lodge.

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626-(580) LIMITATION OF APPEALS—Appeals from the decision of a Subordinate Lodge must be taken within sixty days from the date of trial.

627-(581) TRANSCRIPTS—On all appeals the "transcripts" should be made out with care, each paper copied in a neat and legible hand, and the whole fastened together in their proper order, and the style of the case marked on the papers, and directed to the Grand Secretary.

628 (582) REQUIREMENTS MUST BE SHOWN TO HAVE BEEN COMPLIED WITH—On all appeals it must be affirmatively shown by the transcript that every requirement of the Grand Lodge has been complied with.

629. FAILURE TO MAKE TRANSCRIPT DOES NOT NULLIFY THE APPEAL—The failure of the Secretary of

the Subordinate Lodge to make up and forward the transcript as required does not nullify the appeal. The Grand Lodge may, and should, on application, order same sent up without delay.

630-(583) DECISIONS ON TRIALS CAN ONLY COME TO GRAND LODGE BY APPEAL—Questions affecting the suspension or expulsion of a member by a Subordinate Lodge can only come to the Grand Lodge by appeal, and cannot be originally instituted there.

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631-(584) APPEAL DOES NOT SUPERSEDE SENTENCE—An appeal to the Grand Lodge does not vacate nor supersede the sentence of the Subordinate Lodge pending such appeal.

632-(585) REVERSAL OF SUBORDINATE LODGE BY GRAND LODGE DOES NOT RESTORE ACCUSED TO LODGE MEMBERSHIP—The action of the Grand Lodge in reversing a sentence of a Subordinate Lodge suspending or expelling a brother, and restoring him to the rights and privileges of Masonry, does not restore him to membership in the Subordinate Lodge. His status is that of an unaffiliated Mason, and to become a member of the Lodge he must make application like any other unaffiliated Mason.

649-656

633-(586) WHEN PROCEEDINGS HELD VOID, STATUS OF MEMBER NOT AFFECTED—When on appeal to the Grand Lodge the proceedings of a Subordinate Lodge suspending or expelling a brother are held null and void, his membership in the particular Lodge is not disturbed, and restoration is not necessary.

634-(587) WHEN RESTORATION NECESSARY—In the one case the proceedings in the Subordinate Lodge are quashed by reason of the failure of the Lodge to follow some necessary requirement of the Grand Lodge, thereby rendering the whole proceedings illegal, and the judgment thereunder void, and therefore the standing of the brother is not affected. In the other case the trial was in regular form, but upon the

incrits of the case the decision of the Subordinate Lodge is reversed. Such decision by the Grand Lodge only restores the brother to the rights and privileges of Masonry, and puts him in the position of an unaffiliated Mason.

635-(588) STATUS OF MEMBER, WHEN GRAND LODGE REVERSES JUDGMENT OF ACQUITTAL, BY SUBORDINATE LODGE—When a brother has been acquitted by a Subordinate Lodge, and on appeal he has been suspended or expelled by the Grand Lodge he cannot be restored by the Subordinate Lodge, but only by the Grand Lodge.

636-(589) APPEAL FROM DEFINITE SUSPENSION—REVERSAL—A brother who has been tried and suspended for a definite period, and whose appeal from such decision is sustained by the Grand Lodge before the termination of the period of suspension, has the status of an unaffiliated Mason, and can apply for and be elected to membership in another Lodge upon presentation of the certificate of the Grand Secretary as to the action of the Grand Lodge.

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637-(590) APPEAL DOES NOT PREVENT RESTORATION—The pendency of an appeal does not prevent the brother suspended or expelled from petitioning the Subordinate Lodge for reinstatement. If reinstated the appeal should be withdrawn.

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638-(591) DEATH OF DEFENDANT ABATES APPEAL—The death of the defendant pending an appeal abates the proceeding. If, however, the appeal has been perfected, the papers should be forwarded to the Grand Secretary with a suggestion as to the death of the brother, and the order of abatement made in the Grand Lodge.

(10) Impeachment of the Master

639-(592) LODGE CANNOT TRY MASTER—A Subordinate Lodge has no right to try its Master, but he may be impeached in the manner provided in Section 25, Article VI, of the Constitution.

529

640-(593) MAY BE HIS ACCUSER—While the Lodge cannot try its Master, it may be his accuser, and must furnish to the Grand Lodge evidence relative to the charge.

530.

641-(594) LODGE MAY APPOINT COMMITTEE OF INVESTIGATION—The Lodge may appoint a committee to investigate rumors derogatory to the character of the Master.

531.

642-(595) PETITION FOR IMPEACHMENT MUST BE CERTIFIED TO BY SECRETARY—No petition for the impeachment of the Master of a Lodge shall be acted on unless accompanied by the certificate of the Secretary, under the seal of the Lodge, certifying that the petitioners whose names are signed to the application for impeachment signed the same in his presence, and are members of the Lodge, whose Master they seek to impeach.

643-(596) DUTY OF GRAND MASTER ON COMPLAINT AGAINST A MASTER MADE BY ANY MEMBER OF THE LODGE—Any member of a Lodge who may know of any unmasonic conduct on the part of the Master of a Subordinate Lodge may report same to the Grand Master, who shall forthwith investigate same, and if he deems it proper, notify his Lodge thereof. It shall then be the duty of the Lodge to proceed against the Master in the manner provided by law, and upon its failure to do so the Grand Master may arrest the Charter of such Lodge and report same to the next Grand Lodge.

644-(597) CHARGES AGAINST A MASTER AFFECT ONLY HIS OFFICIAL STANDING, AND NOT HIS MASONIC STATUS—When charges are preferred against a Master he is only suspended from his office, and prohibited from discharging the duties of the office. His Masonic status is that of anyfot her brother against whom charges are preferred.

204

645-(598) MAY BE IMPEACHED FOR OFFENSE COMMITTED BEFORE BEING MASTER—The Master

may be impeached for an offense committed before he became Master

646-(599) MAY BE IMPEACHED FOR INTOXICATION—A Master who visits another Lodge while intoxicated is guilty of unmasonic conduct, and should his own Lodge, upon being informed of his conduct, fail or refuse to prefer charges against him, then the derelict Lodge should be reported to the Grand Master or the Grand Lodge

647-(600) P M MAY BE TRIED BY HIS LODGE FOR AN OFFENSE COMMITTED WHILE HE WAS MASTER—A Past Master may be tried for an offense committed while he was Master. The jurisdiction in such case being in the Subordinate Lodge, he being no longer Master and not subject to impeachment.

CHAPTER VII

SUSPENSIONS, EXPULSIONS AND RESTORATIONS

648-(601) EFFECT OF PUNISHMENT—The practical effect of definite suspension, indefinite suspension and expulsion is the same in each instance, the only difference being as to the time. In every case the brother is deprived of the rights and privileges of Masonry during the period of his sentence

649-(602) INDEFINITE SUSPENSION AND EXPULSION—The effect of indefinite suspension and expulsion is to deprive the brother of membership as well as the rights and privileges of Masonry, and a restoration to the rights and privileges of Masonry, whether by the Subordinate Lodge or the Grand Lodge, does not restore the brother to membership in the Lodge, but only places him in the position of an unaffiliated Mason

632-656

650-(603) PROCEDURE IN RESTORATION—The procedure to be adopted by one indefinitely suspended or expelled is to petition the Lodge to be restored to the rights and privileges of Masonry, and this petition must be acted upon before any petition for reinstatement to membership can be considered, for, by virtue of being deprived of the rights and

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privileges of Masonry, he is ineligible for membership in any Lodge until such sentence has been reversed or annulled

651-(604) PROCEDURE ON PETITION FOR RESTORATION TO RIGHTS AND PRIVILEGES OF MASONRY—When a petition to be restored to the rights and privileges of Masonry is received, it should be read in open Lodge at a regular Communication. The W M should then fix a day for action thereon, which must be at some regular Communication, and order the Secretary to notify or summon every member of the Lodge to be present

At the meeting so had, there must be a majority of the whole Lodge present, and two-thirds of the members present must vote affirmatively for the restoration of the applicant to the rights and privileges of Masonry, and if restored the applicant may then petition the Lodge for membership therein, such petition to be considered and acted upon in all respects as a petition for affiliation. If he does not petition for membership, or if it is refused, then the Lodge should issue him a certificate of restoration, which shall be considered in the nature of a *dimitt*

481-482.

652-(605) MAJORITY OF WHOLE LODGE MUST BE PRESENT TO RESTORE TO RIGHTS AND PRIVILEGES—In order to render valid the proceedings restoring one of the rights and privileges of Masonry, a majority of the whole Lodge must be present, but only a two-thirds vote of those present is necessary for restoration. When restored to the rights and privileges of Masonry a quorum may act on the petition for membership

653-(606) VOTE NEED NOT BE BY SECRET BALLOT—On an application for restoration to the rights and privileges of Masonry, the vote should be *viva voce*, and not by secret ballot

654-(607). APPLICATION MAY BE RENEWED—If refused, the application may be renewed at any subsequent Communication

655-(608). IF NOT RESTORED TO MEMBERSHIP CERTIFICATE SHOULD BE ISSUED TO HIM—When a Lodge restores one expelled or indefinitely suspended to the rights and privileges of Masonry, and declines to reinstate him to membership, or he does not apply for reinstatement, he should be furnished with a certificate stating the facts under seal of the Lodge, which is to be treated in the nature of and serve the purpose of a dimitt

656-(609) REVERSAL OF DECISION BY GRAND LODGE RESTORES THE BROTHER TO RIGHTS AND PRIVILEGES ONLY—When on an appeal to the Grand Lodge from a sentence of expulsion or indefinite suspension the decision of the Subordinate Lodge is reversed, this action of the Grand Lodge restores the brother to the rights and privileges of Masonry only, and not to the Lodge membership.
632-633-634-635

657-(610) SAME—BROTHER THEN OCCUPIES POSITION OF UNAFFILIATED MASON—In such event the brother occupies the position of an unaffiliated Mason, and the certificate of the Grand Secretary is in the nature of a dimitt, and authorizes him to apply to any Lodge for membership
481-483.

658 HAS RIGHT OF VISITATION He may visit any Lodge, but of course, may be excluded from visitation, like any other unaffiliated Mason or visiting brother
687-688

659-(611) ONLY LODGE SUSPENDING CAN RESTORE—No Subordinate Lodge except that one which suspended the Mason can restore him to the rights and privileges of Masonry If such Lodge is defunct he must apply by petition to the Grand Lodge
483

660-(612) SAME—When the Defendant was a sojourner and was suspended and expelled by a Lodge other than that of which he was a member, he must make application to that Lodge for restoration to the rights and privileges of Masonry,

and if that is granted he may then apply to his own or any other Lodge for membership

546-547-548-651

661-(613) ONE SUSPENDED FOR A DEFINITE TIME IS RESTORED *EO INSTANTI*, UPON EXPIRATION OF PERIOD—When one is suspended for a definite length of time, and his term of suspension expires, he is, *eo instanti*, restored to all the rights and privileges of Masonry, as well as to Lodge membership

662-(614) NOT ENTITLED TO DIMITT PENDING APPEAL—He is not, however, entitled to a dimitt if an appeal is pending under such sentence, even though the sentence has expired He must await the deposition of the appeal before the dimitt can be granted

457-636

663-(615) RESTORATION TO MEMBERSHIP—In order to be reinstated to membership one who has been expelled or indefinitely suspended must first be restored to the rights and privileges of Masonry and then proceed regularly by petition, which must be referred to a committee

637

664-(616) SAME—PETITION ACTED ON AS FOR AFFILIATION—Such petition takes the same course and is subject to the same regulations as a petition for affiliation

665-(617). SAME—REQUIRES UNANIMOUS VOTE—And a unanimous vote is required to reinstate, as in the case of election under all other petitions

666-(618) SAME—QUORUM ONLY REQUIRED TO ACT—UPON—When one man has been restored to the rights and privileges of Masonry only a quorum of the Lodge is required in order to act upon his petition for reinstatement to membership

667-(619) SAME—PETITION MAY BE RENEWED IF REFUSED—The petition, if acted on unfavorably, may be renewed at anytime and as often as the applicant may desire

668-(620) SUSPENSION FROM HIGHER BODY DOES NOT EFFECT STATUS IN SUBORDINATE LODGE

—The suspension or expulsion of a Mason from Encampment, Council or Chapter does not expel or suspend from the Subordinate Lodge

669-(621) MEMBERS OF DEFUNCT LODGES ARE NOT SUSPENDED MASON—Masons who were members of Lodges, the Charters of which have been forfeited, are not suspended Masons

483-484

CHAPTER VIII

PROCESSION AND CEREMONIES

670. W M MAY HAVE ANOTHER TO CONDUCT SERVICES When the W M is present at a Masonic burial, he may call a Past Master to conduct the ceremony. In such cases the minutes should show the W M presiding, but may note the fact that the P M conducted the services by request

671-(622) MASONIC PROCESSIONS ONLY ON MASONIC OCCASIONS OR MASONIC FUNERALS—Masons cannot turn out in Masonic procession except on Masonic Occasions, nor join in funeral processions of persons not Masons.

672-(623) CORNER-STONES OF PUBLIC EDIFICES ONLY TO BE LAID—The Masonic ceremonies should not be performed in laying the corner-stone of a factory, storehouse, warehouse, office building, depot, hotel, mill, dwelling house, storage house, market house, machine shop or other buildings of any and every description, owned by private individuals, corporations, companies, societies or other organizations and intended for private uses and purposes, or for gain and profit to such private individuals, corporations, companies, societies or other organizations

673 NOT LAID ON SUNDAY Cornerstone ceremonies cannot be conducted on Sunday

674-(624) MASONIC FUNERALS WITH OTHER SOCIETIES—Masonic funerals may be conducted in connection with those of other Societies, but the body of the deceased brother must be placed in charge of the subordinate Lodge

before final disposition and remain under full control and direction of the Lodge until its interment. But in all cases the Masonic services must be separately performed, and must be the last services performed at the grave

675-(625) PROCESSION AND PALL-BEARERS—None but Masons can be admitted in the Masonic procession and the active pall bearers must be Masons

676-(626) LODGE CAN ONLY APPEAR AT MASONIC SERVICES—A subordinate Lodge as such cannot appear in a funeral parade with any other fraternity or organization, except it be for the express purpose of performing or assisting in the performance of Masonic funeral ceremonies. Neither can any one wearing Masonic regalia assist any other fraternity or organization in the performance of its funeral ceremonies

677-(627) NON-AFFILIATED MASON NOT ENTITLED TO MASONIC BURIAL—EXCEPTION—Non-affiliated Masons cannot be buried with Masonic ceremonies, except under the conditions hereinafter set forth, and the Grand Master has no authority to grant a Lodge dispensation to do otherwise.

678-(628) WHEN NON-AFFILIATE MAY HAVE MASONIC BURIAL—Non-affiliated Masons cannot be buried with Masonic ceremonies except under the following conditions.

1st Those who shall have dimitted within six months prior to their death, with the intention of joining another Lodge, or of uniting with others in the formation of another Lodge, and die before such purpose has been consummated

2d Those who were members of a Lodge whose Charter was forfeited within six months prior to their death

3d Those who had made application to a Lodge for affiliation, and which was pending at the time of their death

4th Those who have applied for and obtained a dimit on account of inability to attend meetings of their Lodge by reason of old age or other infirmity, when such inability shall continue up to the time of their death, *provided*, such dimit shall set

out on its face that it was obtained on account of such inability
700

679-(629) MASON SUSPENDED OR EXPELLED AND NOT RESTORED TO MEMBERSHIP NOT ENTITLED—One who has been suspended or expelled and restored to the rights and privileges of Masonry, but not to Lodge membership, occupies the position of a non-affiliated Mason, and therefore not entitled to Masonic burial

680-(630) NOR ONE SUSPENDED N P D—A Mason who stands suspended N P D at the time of his death is not entitled to Masonic burial

681-(631) SUICIDE DOES NOT DEBAR RIGHT—The fact that a brother in good standing commits suicide is no reason why he should be denied Masonic burial

682-(632) WHEN IMPRACTICABLE AT TIME OF BURIAL, CEREMONIES MAY BE HELD LATER—When it is reasonably impracticable and inconvenient to perform the burial service at the time of the interment of the deceased brother, it may be done as soon thereafter as practicable, but this does not warrant the willful or careless neglect of performing the service at the time of the burial

683-(633) SAME—OMISSIONS THEREAT—In such cases all passages in the service relating to the presence of the body and the open grave should be omitted.

684-(634) CLOTHING AT MASONIC FUNERAL—The only suitable Masonic clothing for funeral occasions is a white sash, apron and gloves

685-(635) CHARTER NEED NOT BE CARRIED TO PUBLIC CEREMONIES—It is not necessary that the Charter be carried to the grave in burying a brother, nor is it necessary at public installations, or other ceremonies held at a place away from the Lodge room, that the Charter and other things placed in the charge of the Master be carried there

CHAPTER IX.

MISCELLANEOUS.

686-(636) MASONRY NOT TO BE USED FOR PRIVATE PURPOSES—Masonry is neither a political nor business organization, and no Mason should use the Order or appeal to the brethren of the Craft, to further his political aspirations or business interest, simply because he is a Mason

687-(637) VISITATION—Visitation is a privilege, yet the visitor's privilege must be subordinate to the rights of the members, and if the presence of a visitor would mar the peace and harmony of the members of the Lodge present, then it would be the duty of the Worshipful Master to exclude the visitor. But a lodge may by its by-laws prohibit non-affiliated Masons from revisiting it

76-77-486.

688-(638) NON-AFFILIATED MASON HAS NO RIGHTS EXCEPT BY COURTESY—A non-affiliated Mason cannot go in a Masonic procession or visit a Lodge except by the courtesy of the Lodge in charge of the procession, or which the brother visits

78-190.

689-(639) LETTER OR DIMIT NOT EVIDENCE THAT ONE IS A MASON—A letter of recommendation under seal of the Lodge, or a dimit, is not sufficient evidence that the possessor thereof is a Mason. Before admission in the Lodge he must be vouched for or pass a satisfactory examination

191-192-194-477

690-(640) LAWFUL INFORMATION—No visiting brother can be allowed to sit in the Lodge except upon lawful information derived in one of two ways

1st From personal knowledge that such an one is a M M, which knowledge can only be acquired after due trial and strict examination, or having sat in regular Lodge of M M with the party

2d From the oral declaration of a known M M that such an one is a M M, such declaration being made as an avouch-

ment and in the presence of the party vouched for, *provided*, that the voucher has personal knowledge acquired as above that the one vouched for is a M. M.

691-(641) SITTING IN HIGHER BODIES, NOT—The fact of having sat in Chapter, Council, Commandery or Scottish Rite with another is not of itself sufficient evidence to vouch for the latter as a Master Mason

692-(642) TRIAL AND EXAMINATION—Strict trial and due examination impart such trial on the grips, procedure, etc., and examination on the unwritten work, as will satisfy the examining brother or committee that the person being examined is a Master Mason

191-192-193-194-195-196.

693-(643) WHEN MADE—Such trial and examination may be at any time or place, if conducted in the required Masonic manner, and need not be by order of or for admission to the Lodge

694-(644) VISITOR MAY DEMAND CHARTER—A Visiting brother may demand to see the Charter of the Lodge before submitting to examinations.

695-(645) MASONS MAY JOIN WITH ANOTHER ORDER IN THE ERECTION OF A BUILDING—A Lodge may join with another secret order in the building of a hall for joint use, or it may rent its own hall to other orders

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696-(646) MARRIAGE OF MASON'S WIDOW STOPS HER PRIVILEGES—When a Master Mason's widow marries a profane, she thereby forfeits her rights to aid and assistance from the Fraternity

697-(647) HIS CHILDREN ARE NOT THEREBY CUT OFF—This, however, does not relieve the Lodge from the duty of giving necessary aid and assistance to the children of the deceased brother

698-(648) IF SECOND HUSBAND DIES, WIDOW'S RIGHTS RESTORED—If, however, the husband, who is a profane, dies, this restores the widow to her rights as the widow of a deceased Master Mason

699-(649) RIGHTS OF A WIDOW OF A MEMBER OF A DEFUNCT LODGE—Where a Charter of a Lodge is forfeited, and, pending such forfeiture, a brother dies, and the Charter is afterwards restored, it becomes the duty of the restored Lodge to extend such aid and assistance to the deceased brother's widow and children as may be necessary and proper

669

700-(650) WIDOW OF A DIMITTED MASON—The family of a deceased Mason who was a non-affiliate but, entitled to Masonic burial as prescribed by our edicts, is entitled to Masonic relief

678

701-(651) WIDOW OF SUSPENDED MASON—The widow and children of a deceased Master Mason, who died while under sentence of suspension, are deprived of their rights to Masonic relief

702-(652) BADGE OF MOURNING—The badge of mourning in this Grand Jurisdiction shall be a blue ribbon, partly covered by a narrow black ribbon, worn on the lapel of the coat or vest

703-(653) APPEALS FOR ASSISTANCE—Where appeals for assistance, etc., are made by a Lodge to other Lodges in this State, the endorsement of the Grand Master is not necessary, but if sent to Lodges beyond this Grand Jurisdiction they should have the approval of the Grand Master

704 SECTARIAN SONGS—"God be with you till we meet again," and the song commonly known as the "Long Metre Doxology" are sectarian "Nearer my God to Thee" is not sectarian

OF TRIALS AND APPEALS.

A Masonic code for the guidance and direction of a whole Grand Lodge jurisdiction would be incomplete without a chapter upon the subject of trials and appeals. The following has, therefore, been prepared with a special view to that subject, and the directions and decisions of the Grand Lodge have been implicitly followed as a matter of course, so far as the Constitution has given directions, and the Grand Lodge made decisions, and it is hoped that the forms here presented will be found of service to the Masters of Lodges whenever they may be called upon to preside during a Masonic trial, the most unpleasant duty that a Master can be required to perform, and yet one of the most imperative. Several authorities have been consulted, and the chapter has been prepared with all the care and deliberation that could be bestowed upon it.

THE CHARGE

The first step to be taken towards a Masonic trial is, of course, to prefer charges, or make the complaint. The charges and specifications must be made in writing, and over the signature of a Master Mason, or by a committee of the Lodge.

The important requisites of a charge or complaint are that it should be brief and yet comprehensive, clearly defining the nature of the offense charged, and specifying, with reasonable certainty, the time, place and circumstances of its commission. Thus,

To the Worshipful Master, Wardens, and Brethren of Oriental Lodge, No 164

The undersigned, a Master Mason (or the undersigned, a committee appointed by the Worshipful Master for that purpose), charges Brother A B with immoral and unmasonic conduct.

First Specification—In that the said A B, on the 1st day of April, last past, in public, in the county of Jackson, was in the state of intoxication from the use of spirituous

liquors, in violation of his duty as a Mason, and to the scandal and disgrace of the Masonic Fraternity.

Second Specification—And also, in that the said A B, on the 1st day of April, last past, and on divers other days before the exhibition of this complaint, in the county of Jackson, was in a state of intoxication from the use of spirituous liquors and other intoxicating drinks, in violation of his duty as a Mason, and to the scandal and disgrace of the Masonic Fraternity, and it is hereby demanded that the said A B be dealt with therefor, according to Masonic law and usage.

The complaint must be signed by the brother who prefers the charges, or by the committee appointed by the Master.

Or the form for a different offense may be thus

To the Worshipful Master, Wardens and Brethren of Oriental Lodge, No 164

The undersigned, a Master Mason (or the undersigned, a committee appointed by the Worshipful Master for that purpose), charges Brother A B with immoral and unmasonic conduct.

First Specification—In that the said A B did, on the 1st day of April, last past, in public, before divers citizens, to wit before John Smith and many others, in the county of Jackson, say that Masonry was a humbug, a cheat and a swindle, in violation of his duty as a Mason and to the scandal and disgrace of the Masonic Fraternity.

Second Specification—And also, in that the said A B, did on the 1st day of April, last past, and on divers other days before the exhibition of this complaint, in public, before John Smith, Peter Lambert and many others, in the county of Jackson, say, in speaking of Masonry, that it was a humbug, a cheat and a swindle, and that he did not believe it was a good institution, in violation of his duty as a Mason, and to the scandal and disgrace of the Masonic Fraternity, and it is hereby demanded that the said A B be dealt with therefor according to Masonic law and usage.

The complaint must be signed as before directed

These forms might be indefinitely multiplied, but these will be sufficient to show the manner, and the importance of specifying with reasonable certainty of time, the place and the circumstances under which the alleged offense was committed, that the accused may know what he has to answer, and how to prepare for his defense. For, of course, he cannot be charged with one offense and convicted of another. It may be amended, however, before the vote.

The main object in view in having several specifications is to be certain to have some one of them that will conform to the proof, where there may be doubt as to what the proof will be. Thus, if a party was charged with saying that Masonry was a humbug, a cheat and a swindle, it would not do to prove that he said he did not believe in Masonry, or that he said it was not a good institution. Either would be a Masonic offense, but then the proof must sustain the offense, with which the party is charged, and not some other offense. Technicalities are not so much regarded in a Masonic trial as they are in courts of law, but still the proof must sustain the particular charge made, and not unmasonic conduct in general.

THE EVIDENCE

The charge having been presented to the Lodge, the Master appoints a day for the trial, other than the day of a regular Communication, and sufficiently distant to notify the party, to summon the witnesses and to have time to take testimony. The notice which the party must have is specified in Article VII, of the Constitution, and need not be repeated here. If the witnesses are Master Masons, their evidence is heard in open Lodge, if they are not, the Master appoints a committee to take their testimony in writing, and it must be sworn to before some person authorized to administer oaths, but the testimony of a Master Mason is taken upon his honor as a Mason.

All persons are competent witnesses in a Masonic trial that are competent in a civil court at common law, and none others. This rule excludes the wife of the party who is on

trial. It excludes idiots, mad-men and children who are too young to be sensible of the obligations of an oath. It excludes persons who are entirely void of any such religious principle as would bind them to speak the truth. But this rule only requires of them a belief in God, and that he will punish falsehood. It excludes persons who are rendered infamous by reason of their conviction of certain crimes, as perjury, subornation of perjury, etc. All others are competent witnesses in a Masonic trial, as they are in a trial before a civil tribunal. But all persons are not equally credible, and while a person may be simply competent, yet he may be of such notorious bad character that one would not believe him on oath. Witnesses who are not Masons may be impeached, but a Master Mason cannot be impeached. He may be contradicted by the introduction of witnesses to prove a contrary state of facts to that alleged by him, but no witness can be allowed to testify that they would not believe him on oath.

Each party has the right to introduce testimony, the accuser to sustain his charges, and the accused to show his innocence. To procure the attendance of witnesses on either side, no process is necessary if the witness is a Mason and a member of the Lodge, because he is bound to obey the summons of the Master when the Lodge is called together for the trial, and he will then be present to give his testimony. But if he be a member of some other Lodge in the same town or city, the Secretary of the Lodge in which the trial is to take place will issue his summons under the seal of the Lodge requiring his attendance. If the witness be not a Mason, his attendance before the committee appointed to take testimony must, of course, be voluntary.

If a witness whose testimony is desired be a Mason and a member of some other Lodge in the same town or city, and he refuses to attend and give evidence, charges should be preferred against him in the Lodge of which he is a member. Or, if he be an unaffiliated Mason, charges may be preferred against him in any Lodge in the same Lodge jurisdiction. But if the witness resides in the jurisdiction of another Lodge his evidence may be taken by a committee.

THE TRIAL

When the time set for the trial arrives, the Master opens the Lodge in the third degree. In some Grand Lodge jurisdictions the trial takes place before commissioners appointed for that purpose, who agree upon a special verdict, which they report to the Lodge. But in the jurisdiction of Alabama the trial is had before the Lodge itself, and at a Communication especially notified for that purpose (Cons., Art. VII, Rule 6) at which no visitors are admitted except witnesses and counsel, and then only in case they are Master Masons.

If the party on trial be not a Master Mason, the examination takes place in the highest degree to which he has attained, but none are admitted except Master Masons and the accused, after the examination is closed the Lodge is opened in the third degree and the final decision is made.

When the Lodge is open, the trial proceeds if both parties are ready. But either side may ask for a postponement, and it is the duty of the Master to grant it if good cause is shown. If the Master refuses to grant a postponement, the party that asks for it should request that a memorandum of the fact be entered upon the minutes, together with the reasons for which it was asked, and it is the Master's duty to grant the request, that it may go before the Grand Lodge in case an appeal should be taken.

So, also, if either party objects to any testimony that is proposed to be introduced, and the Master overrules the objections, it is the duty of the Master, at the request of the party, to cause the objection and his decision thereupon to be entered upon the minutes, that it may go up to the Grand Lodge upon the record. And if the Master rules out any testimony that is proposed to be introduced, the same course must be taken if the party wishes to obtain the benefit of it.

If both parties announce themselves ready, the accused is considered as pleading "not guilty" without any formal pleading to that effect, but he may, if he choose, plead specially, admitting some specifications and denying others. Or he may admit some of the specifications, or even the whole charge, and set up matter in extenuation or excuse or justification.

OF TRIALS AND APPEALS

But he may adduce the same matter in evidence, and have the benefit of it under the general plea of "not guilty."

Both parties being ready, the trial proceeds. The testimony to sustain the charge is first introduced. The evidence is heard in open Lodge, where the witnesses are Masons, and where they are not Masons, by deposition, as already indicated. The testimony to sustain the charge having been heard, accused introduces his testimony, and then testimony in *rebuttal* may be heard if any is considered necessary. The testimony having all been delivered, the accused may be heard by him self, or by his counsel, if he have one, and he be a Mason.

The case being closed, both parties withdraw—the accuser and the accused. But if the charges are drawn up and presented by a committee appointed by the Master for that purpose, the committee do not withdraw, as they are merely the instruments through which the Lodge has acted, and are supposed to be as uninterested in the matter as any other members of the Lodge.

Upon every trial, the Secretary of the Lodge shall write down, in a fair hand, the whole of the evidence in the case that is proper to be written (See Art. VII, Rule 9).

The question is then, upon each specification, to be distinctly put by the Master to every member present, beginning with the youngest, "is the accused guilty or not guilty?" The answer shall be given standing and in an audible manner, and the Secretary shall record the answer (Rule 10).

If the accused be found guilty, the Lodge by vote shall assess the punishment due to the offense.

There are four modes of punishment known to Masonry, as the result of a trial, if the Brother be found guilty. These are Reprimand, Definite Suspension, or for a certain period of time, Indefinite Suspension, and Expulsion. As the Master has to put it to the Lodge what punishment shall be assessed after the brother has been found guilty, he may commence putting the question with either one of these punishments as he may prefer, until the Lodge, by vote, selects the appropriate one. Or, he may put the question upon either one of them, upon the motion of a brother. But the better plan, it is conceived, is to put it upon the highest, or Expulsion first.

If the requisite majority will not assess that, then upon the next, or Indefinite Suspension and so on down, until the Lodge has agreed upon the proper one

In this jurisdiction Rule 12 of Article VII of the Constitution requires that in all cases of suspension or expulsion two-thirds of the votes of all the members present shall be required, and also in all trials that a majority of all the members of the Lodge shall be present, and it is presumed that no trial ever takes place without that number, for if the number of members of a Lodge required by the Constitution be not present, the case must be continued from time to time until they can be assembled

The case having terminated, and the decision of the Lodge entered upon the record, the accused ought to be notified of the result as early as possible, in order that he may take an appeal to the Grand Lodge, if the decision should be against him, and he choose so to do, within the time prescribed in the Constitution. The notice should be given by the Secretary of the Lodge, and under the seal of the Lodge, and if conveyed to him in any other manner it is not official notice

Any brother who feels aggrieved by the decision of the Lodge upon the trial of any brother may take an appeal to the Grand Lodge, but the manner of taking the appeal, and the time within which it must be done, is so fully laid down in the Constitution, in Article VII, that it need not be enlarged upon here

APPEALS

If an appeal is taken to the Grand Lodge, either by the brother accused, or any other member of the Lodge, the Secretary of the Lodge shall immediately record the appeal and transmit to the Grand Lodge, at the next Communication thereof the appeal, certified under his hand and the seal of the Lodge (Cons., Art. VII, Rule 16.) Of course, a full and perfect record of the whole case must be sent up, because the record must show affirmatively that every requisite of the Grand Lodge has been complied with. And in sending up appeal to the Grand Lodge the transcript should be made out with care, each paper should be copied in a neat and legible hand, and the whole fastened together in their proper order, and the

style of the case marked on the papers and directed to the Grand Secretary. Otherwise the Grand Lodge will order the proceedings returned, and order the Subordinate Lodge to send them up in a regular and constitutional form.



FORM FOR KEEPING THE MINUTES OF A LODGE.

It is recommended to the Secretaries of Subordinate Lodges to leave a margin on one side of each page, for the purpose of making side-notes of the contents of the page, thus.

A ballot was had on the petition of Brother William Hepburn to be raised to the sublime degree of M. M., and it was found not clear, and he was declared rejected

A ballot was had on the petition of Brother John Y. Goodall, to be raised to the sublime degree of M. M., and it was found clear, and he was declared elected

This will enable him to find any particular entry that he may desire to refer to with greater dispatch. It is, however, left off of the following form, simply for the convenience of the printer

HALL OF MONTGOMERY LODGE, NO 11,
Montgomery (date), A. D —, A. L —.

At a regular Communication of Montgomery Lodge, No 11, there were present

JOHN P DICKERSON	W M
SAMUEL CELNER	S W
JOSEPH V GONZALES	J. W
JOHN B LOPEZ	Treasurer
CALVIN W SAYRE	Secretary
EMIL KUHLMAN	S D
RICHARD W SHARP	J. D
JOHN BROWN and PETER SMITH	Stewards
THOMAS McDUGAL	Tiler

An E A Lodge was opened in due and ancient form
Brother Peter Brown and Caleb Marsh were examined on
their petition to be passed to the Degree of F C

Labor was dispensed with in the E A Lodge and a F C.
Lodge was opened in due and ancient form

FORM FOR KEEPING MINUTES.

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(But the Grand Lodge allows the W M to exercise his discretion and to close each Lodge as he goes, or only open in such Lodge as may be necessary and to close the same)

Brothers Charles Stanley, William Hepburn and John Y Goodall were examined on their petitions to be raised to the sublime Degree of M M

Labor was dispensed with in the F C Lodge and a M M was opened in due and ancient form

Present Brothers Brown, Jones, Smith, Thompson, Henry Meyer, Jacob Meyer, Sharp, Eastburn, Williams and Kirkman

Visiting Brothers, Charles Thomas of Triluminar Lodge, No 36, Peter Bascot of Union Lodge, No 50, Ebenezer Thayer, of Magnolia Lodge, No 259, Edward Hunt, W. M of Sunrise Lodge, No 86, New York; and Cornelius Townsend of Hiram Lodge, No 42, Georgia.

The minutes were read and approved.

The petition of Abram Walker for initiation was presented, and it was referred to a committee consisting of Brothers Brown, Jones and Eastburn.

The petition of Brother Jacob Mitchell for affiliation was presented, and it was referred to a committee consisting of Brothers Thompson, Williams and Henry Meyer

An account for forty-three $\frac{6}{100}$ dollars, due to Wagstaff & Munter for candles, oil and sundries, was presented, and on motion it was ordered to be paid

An account for two $\frac{7}{100}$ dollars, due to Mrs Sarah Prout, for washing aprons, was presented, and on motion it was ordered to be paid

The Committee on the Books and Accounts of the Treasurer and Secretary made the following report, and the report was received and concurred in.

(Here set out the report)

The committee on the difficulty between Brothers Roberts and Underwood made the following report and the report was received and concurred in

(Here set out the report)

The committee on the petition of Mr James Goodloe for initiation made report, and a ballot was had and it was found clear, and he was declared elected.

The committee on the petition of Brother Raphael Harper for affiliation made report, and a ballot was had and it was found not clear, and he was declared rejected.

A ballot was had on the petition of Brother Peter Brown to be passed to the Degree of F. C., and it was found clear, and he was declared elected.

A ballot was had on the petition of Brother Caleb Marsh to be passed to the degree of F. C., and it was found clear, and he was declared elected.

A ballot was had on the petition of Brother Charles Stanley to be raised to the sublime Degree of M. M., and it was found clear, and he was declared elected.

A ballot was had on the petition of Brother William Hepburn to be raised to the sublime Degree of M. M., and it was found not clear, and he was declared rejected.

A ballot was had on the petition of Brother John Y. Goodall, to be raised to the sublime Degree of M. M., and it was found clear and he was declared elected.

The Lodge resumed consideration of the amendment of the Constitution of the Grand Lodge, proposed by Brother John M. Clark, in relation to a Grand Lecturing system, which is recorded on page 36 of the proceedings of the Grand Lodge for 1866, and which had been laid over at the last Communication of the Lodge, and a vote was taken, and a majority of the members being in favor of approving the same, the amendment was declared approved and the Secretary was ordered to communicate the result to the Grand Secretary.

Brother Jones offered a resolution to give twenty-five dollars to Mrs. Pennimah Moore, the destitute widow of Brother Jacob Moore, deceased, which, on motion of Brother Brown, was amended so as to read *fifty* instead of *twenty-five*, and the resolution was adopted.

Brother Charles Stantley was received and raised to the sublime Degree of M. M. in form.

A M. M. Lodge was closed in due and ancient form and labor resumed in the E. A. Lodge

Brother Peter Brown was received and passed to the Degree of F. C. in form

The F. C. Lodge was closed in due and ancient form and labor resumed in the E. A. Lodge

Mr James Goodloe was received and initiated in form
And then the Lodge was closed in due and ancient form

A Lodge cannot be called off to a future period but must be closed

Whatever is done in a Subordinate Lodge while its Worshipful Master (or one of the Wardens) is presiding, is said to be done *in due and ancient form*, if the Grand Master be present and presiding it is done in *ample form*.

The full name need not be written in stating the members of the Lodge present or committees, unless there is more than one Brother of the same surname belonging to the Lodge. Initials are not names. Never use them except for a middle name, if there be one.

RULES FOR THE TRANSACTION OF BUSINESS IN SUBORDINATE LODGES.

1 At every regular Communication the Lodge shall be called to order at the time specified in the by-laws, and shall be opened in the E A. Degree, unless it be on a funeral or a festive occasion, or only for the installation of officers

2 After the Lodge is opened in the E. A. Degree, candidates may be examined on their petition for the F C Degree

3 Labor must then be *dispensed* with in the E A Degree, and the Lodge opened in the F C Degree, and candidates may be examined on their petition for the M M. Degree

4 Labor must then be *dispensed* with in the F C. Degree and the Lodge opened in the M M. Degree, and then the order of business shall be as follows

1 Reading the minutes of the last Communication

2 Presentation of petitions for initiation and affiliation, and their reference to committees.

3 Presentation of accounts and demands against the Lodge, and their disposition

4 Reports of committees other than those for initiation or affiliation ,and their disposition

5 Balloting

6 Any unfinished business that may have been laid over

7 Motions and resolutions

8 Work, unless the Lodge choose to *call off* to a special Communication for that purpose

5 After the Lodge has disposed of all the business brought before it, the M M Lodge must be closed and labor resumed in the F C Lodge Such work as is ready for the hands of the Worshipful Master shall be done and the F C Lodge closed Labor must be resumed in the E A Lodge

6 When the E A Lodge is at labor, such work as is ready for the hands of the Worshipful Master shall be done, and the Lodge closed

7 The Worshipful Master of every Lodge shall keep on his stand at all times, when his Lodge is at labor, a copy

of the by-laws of his Lodge, and of the Constitution, Laws and Edicts of the Grand Lodge

8 There can be no appeal from the decision of the Worshipful Master of a Lodge

9 Every Lodge ought to have on the Master's stand, at all times, when the Lodge is at work, some work on Masonic Jurisprudence, and a Masonic Digest, these, with some knowledge of the principles of Masonry, will enable the Master to decide correctly almost every question that can possibly arise

10. Every Secretary of a Subordinate Lodge ought to take both pride and pleasure in writing up his minutes not only correctly as to form, but with neatness as to penmanship, and it is the duty of the Worshipful Master to see that the minutes are thus kept.

11 There is, sometimes, too much carelessness and indifference in balloting The ballot is a very solemn thing. It is no light thing to receive an unworthy person into a Lodge as a member, or to reject one that is worthy It is therefore recommended that all balloting be done under the sign, as follows The Master first examines the box to see that it is properly prepared, and it is then sent to the Senior and Junior Wardens for the same purpose. It is then placed on the altar The Master rises from his seat, approaches the altar, makes the sign to the Senior Warden, deposits his ballot and returns to his seat All the officers then approach the altar, singly, beginning with the Senior Warden, make the sign to the Master, deposit their ballots and return to their places The members then approach the altar in the same way—singly, deposit their ballots, and return to their seats Last of all the Tiler is called in—if he is a member of the Lodge—he is informed what the balloting is for, he ballots, and after he retires, and the Master ascertains that all have balloted, the ballot box is carried up for inspection, beginning with the Junior Warden.

12 All reports on the characters of candidates must be in writing singed by the committee, and handed to the Secretary before the Lodge opens And it is recommended that every Lodge keep printed blank forms of petitions, properly

backed, for use. These must be signed by the applicant himself and not by another for him

13. If, on the inspection of the ballot box, the Worshipful Master discovers two or more black balls, he must declare the candidate rejected. But if there be but one black ball, he may, if he choose, order another ballot. And if upon the second ballot a black ball still appears, he must declare the candidate rejected

14. Every officer or brother in responding to the Worshipful Master must rise to his feet. Each officer must also arise whenever the * * * are given at his station

15. Also when a ballot is about to be taken, the Master rises to his feet, and states upon whose petition it is to be taken, and for what degree, and if for the E. A. Degree, whether the committee have reported favorably or not.

16. Whenever a candidate is rejected, or a brother reprimanded, suspended or expelled, after trial for unmasonic conduct, the name appears as a matter of course, on the minutes, but the name should also appear on the minutes when he is declared suspended for non-payment of dues, and when he is reinstated by payment, that fact should be stated in open Lodge, and also entered on the minutes

SECRETARIES OF SUBORDINATE LODGES WILL PLEASE OBSERVE:

1. Immediately after the election and installation of officers they will notify the Grand Secretary, giving the name of each officer in full except his middle name, if he have one, and also the name of the postoffice to which communications can be addressed, where there is no post-office immediately adjacent to the Lodge

2. They will communicate the names of all who have been rejected, suspended for unmasonic conduct, or expelled, as they severally occur, and when an appeal has been taken in any case, they will notify the Grand Secretary of that fact

3. Immediately after an appeal has been taken in any case, they will prepare a full record of the case, under seal, and send it up to the Grand Secretary to be laid before the Grand Lodge

4. They are requested not to report different matters upon the same leaf of paper. Thus, the officers elected and installed should be reported on one leaf, the rejected, suspended and expelled on another, and amendments to the Constitution, or resolutions submitted to the Subordinate Lodges, on another

5. They are requested not to make reports on scraps of paper, nor write in pencil, and to give all names in full in all reports, except the middle name if there be one

6. Every report should be headed with the name and number of the Lodge, and the name of the place at which it is located, and the date

7. All reports must be made under seal

8. In case any Secretary of a subordinate Lodge should not receive blank returns by the 1st of October, or if they should fail to receive the proceedings of the Grand Lodge in a reasonable time after they are printed, they are requested to write for them, and inform the Grand Secretary to what post-office, or by what other means, to send them

9. They should always keep the Grand Secretary informed of the postoffice to which communications are to be sent,

and when any communication is made to the Grand Secretary it should be in such a form as to leave no doubt as to what Lodge it came from.

FORMS OF BY-LAWS.

The following has been adopted by the Grand Lodge as a suitable form of by-laws, and is recommended to Subordinate Lodges as a form.

ARTICLE 1

COMMUNICATIONS

SECTION 1 The Regular Communications of _____
Lodge No._____, shall be held on the ____ day of every month
at _____. (Here insert hour and place of meeting)

SEC. 2 The regular communication next preceding the 24th day of June shall be termed annual.

SEC 3 A special meeting day may be called at a regular meeting, and if done then, the minutes thereof should show the call and the object thereof, or it may be called by the Worshipful Master at any time, but due and sufficient notice of the time and purpose thereof should be given.

ARTICLE 11.

OFFICERS

SECTION 1 The officers of this Lodge shall be such as are prescribed by Section 2, Article VI, of the Constitution of the Grand Lodge.

ARTICLE III

ELECTIONS AND INSTALLATIONS

SECTION 1 The election for officers of this Lodge shall take place at the time and in the manner prescribed by Section 16 of Article VI of the Constitution of the Grand Lodge and the installation of officers shall be at the time and in the manner prescribed in the same Section and Article.

SEC 2 No one shall be eligible to vote in said election unless in good standing in the Lodge at the time of said election.

SEC 3 Every member of this Lodge who on the day of election shall be in arrears for dues or assessments for two years shall be declared suspended, and for that purpose, the Secre-

tary shall read out in open Lodge immediately before the election takes place, the names of all members who are thus in arrears, and the Worshipful Master shall immediately declare such members suspended.

ARTICLE IV.

PETITIONS.

SECTION 1. All petitions for affiliation or initiation shall be recommended and vouched for by two Master Masons, members of the Lodge, and shall be placed in the hands of a committee, consisting of three Master Masons, members of the Lodge, to be appointed by the Worshipful Master, whose duty it shall be to investigate into the character and standing of the petitioner, and make due report thereon, in writing, to the Lodge, at its next regular communication, when the ballot may be taken, (at the option of the Lodge), provided the report of the committee has been received, and if there appear two (2) black balls it shall be final, but if there is only one black ball, a second ballot may be had, and if there is still one black ball he shall stand rejected.

SEC 2 No petition for initiation or affiliation, when legally received, can be withdrawn or otherwise disposed of, but by ballot by the Lodge

ARTICLE V.

FEES AND DUES

SECTION 1 The fees shall in all cases be as follows:

Entered Apprentice Degree (not less than)....\$15 00

Fellow Craft Degree (not less than).... 5 00

Master Mason Degree (not less than)..... 10 00

Payable in advance in each instance, no part of which can be refunded under any circumstances, *provided* that regularly ordained Ministers of the Gospel, who are actively engaged in the exercise of their ministerial functions, may receive the degrees gratuitously (This proviso is optional with the Lodge)

FORMS OF BY-LAWS.

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SEC 2 The fee for affiliation shall be \$_____, which sum must accompany the petition for affiliation (This is optional with the Lodge)

SEC 3 The annual dues of each member of this Lodge shall be \$_____ per year (Except that Ministers of the Gospel actively engaged in their calling may, at the option of the Lodge, be excused from dues,) due and payable on the day of and before the annual election of officers takes place.

SEC 4. Counting from the 24th day of the month nearest the day of his raising, a member shall pay annual dues in proportion to the time he has been raised

SEC. 5 It shall be optional with the Lodge to relieve members from the payment of annual dues and to make such members life members without the payment of annual dues upon such conditions as seem to them right and proper (This will not relieve the Lodge from paying annual dues to the Grand Lodge on such members)

ARTICLE VI

TREASURER, SECRETARY AND TILER

SECTION 1 It shall be the duty of the Treasurer to receive from the hands of the Secretary all funds of the Lodge, and take charge of the same, pay all orders drawn upon him by authority of the Lodge, so far as the funds in his hands may be adequate thereto, keep a regular account of receipts and disbursements, and have his books and vouchers ready for examination and settlement at each regular annual communication, and oftener if it be required and shall be exempt from dues and contributions

SEC 2 All the books and papers of the Lodge (those of the Treasurer excepted) shall be under the care of the Secretary, he shall keep a fair and correct record of all the proceedings of the Lodge proper to be written, issue notices, open a separate account with each member, charge what money may be due from members for dues or contributions, and collect and pay the same into the hands of the Treasurer, taking his receipt for the same

SEC 3 He shall open a general account, in which all moneys received and paid out shall be entered, which account shall be balanced at every annual communication, and oftener if required

SEC. 4 The Tiler shall attend punctually all regular and special communications of the Lodge, he shall go on messages, serve all summons, keep the Lodge rooms, jewels and furniture in good order and have fires and lights prepared in due time

SEC 5 (For the services rendered by the Treasurer, Secretary and Tiler the Lodge may prescribe such compensations as they may deem right and proper and may also exempt them from dues and contributions)

ARTICLE VII.

COMMITTEES.

SECTION 1 *Auditing Committee* Immediately after the election of officers, an Auditing Committee, consisting of three members of the Lodge shall be appointed by the Worshipful Master to examine the books and accounts of the Treasurer and Secretary, and take inventory of all property belonging to the Lodge, and make a written report thereon at the next regular communication, which report shall be spread upon minutes of the Lodge

SEC 2. The Worshipful Master, Senior and Junior Wardens shall be a Standing Committee on Charity of whom the Worshipful Master shall be chairman. This committee is authorized to draw on the Treasurer for such sums as necessity may demand for charitable purposes, not exceeding \$----- to any one person entitled to the same, or at any one time, and only once to the same person in any one month

In the absence of any one of the committee a majority shall have power to act

(If Lodge has any other committees, their duties may be set forth here)

ARTICLE VIII WITHDRAWALS

SECTION 1 Any member in good standing may be allowed to withdraw from this Lodge on application being made at a regular communication, on producing the Secretary's receipt that all his dues and arrearages have been paid

ARTICLE IX. RULES OF ORDER AND ORDER OF BUSINESS.

SECTION 1 The rules of order and the order of business shall be such as are prescribed by the Masonic Manual of Alabama

ARTICLE X AMENDMENTS

SECTION 1. No repeal, amendment or alteration of these By-Laws can hereafter take place unless such repeal, amendment or alteration be proposed in writing at a regular communication and assented to by a majority of the members present, and at the next regular Communication following, the same shall be taken into consideration, and if two-thirds of the members then present concur in such proposed repeal, amendment or alteration, it shall be valid and not otherwise

GENERAL FORMS.

Form of Certificate of election of the officers of a Subordinate Lodge

TRILUMINAR LODGE, NO. 36
 (Place and Date) A. D. 19—, A. L. 58
 Secretary's Office }

To-----

Grand Secretary of the Grand Lodge of Alabama

SIR AND BROTHER—

This is to inform you that on the -----day of June instant, the following brethren were duly elected to the respective offices annexed to their names, and installed therein on the-----day of -----, according to the provisions of the Constitution of the Grand Lodge:

A B -----	Worshipful Master
C D -----	Senior Warden
E F -----	Junior Warden
G H -----	Treasurer
I J -----	Secretary.
K L -----	Senior Deacon
M N -----	Junior Deacon
O P -----	Tiler

In testimony whereof I have subscribed my name, and caused the seal of the Lodge to be hereunto affixed

(L S)

I-----J-----, Secretary

The same general form may be adopted in making other communications to the Grand Secretary, as, for instance, rejections, suspensions for unmasonic conduct, and expulsions, which are required to be reported to the Grand Secretary as they severally occur

Form of a Petition for Initiation.

To the Worshipful Master, Wardens and Brethren

of -----Lodge, No. ----, of A. F. and A. Masons

The subscriber, residing within the Jurisdiction of your Lodge, of lawful age, and by occupation a-----age-----, begs leave to state that, unbiased by friends and uninfluenced by mercenary motives, he freely and voluntarily offers himself as a candidate for the Mysteries of Masonry, and that he is prompted to solicit this privilege by a favorable opinion conceived of the institution, a desire of knowledge and sincere wish of being serviceable to his fellow creatures

Your petitioner further states that he has not heretofore petitioned any Lodge of Ancient Free and Accepted Masons for initiation and been rejected

Should this petition be granted, he will cheerfully conform to all the ancient established usages and customs of the Fraternity

\$-----fee enclosed

 (Sign name in full)

This is to certify that we, the subscribers, are personally acquainted with Mr -----, and from a confidence in his integrity and the uprightness of his intention, do cheerfully recommend and propose him as a proper candidate for the Mysteries of Masonry

-----	Recommender
-----	Avoucher
-----	Ala. -----, A. L. 590-----

Form of a Petition for Affiliation

-----, Ala. -----, A. D. 190--, A. L. 590----

To the Worshipful Master, Wardens and Brethren
 of -----Lodge, No. ----, of A. F. and A. M. :

The undersigned, residing within the Jurisdiction of your Lodge, but formerly a member of -----Lodge, No. ----at ----- in the State of -----, as shown by the en-

closed Dimit, and by occupation a-----, respectfully petitions for affiliation. Your petitioner further states that he has not heretofore petitioned any Lodge of Ancient Free and Accepted Masons for membership and been rejected. Should his petition be granted, he will cheerfully conform to all the rules, regulations and by-laws of your Lodge, and to the ancient usages of the Craft.

Fraternally,

This is to certify that we, the subscribers, are personally acquainted with Mr.-----, and from a confidence in his integrity and Masonic worth, do cheerfully recommend that his petition be granted.

Form of Dimit for a Master Mason

Jurisdiction of the Most Worshipful Grand Lodge of Alabama
A F. and A M Masons

-----Lodge, No.
-----, Ala., -----A D, 19----, A L 59----

To all the Enlightened Under the Canopy of Heaven—Greeting

This is to certify that Brother-----, whose name appears in the margin of this Dimit, is a Master Mason, and up to this date was a member of this Lodge in good and regular standing, and clear of the books, and as such we do cordially commend him to the fraternal regard of all true Free and Accepted Masons, wherever dispersed around the globe.

In testimony whereof, we have caused this Dimit to be signed by the Worshipful Master, and the seal of the Lodge to be attached, this ----- day of -----, A D. 19----, A L 59----

Attest

-----W. M.
-----Secretary

Form of Certificate to Widow and Orphans of Deceased Brother

Jurisdiction of the M. W. Grand Lodge of Alabama

-----Lodge, No.
-----, Ala., -----, A D 19----, A L 59----

To all the Enlightened under the Canopy of Heaven—Greeting

This is to certify that Brother-----, who died on the -----day of -----, 19----, was at the time of his death a member of this Lodge in good standing, and this certificate thereof is issued for the benefit of his-----

(Insert widow or orphans, as the case may be)

(Seal)

-----W. M.

-----Secretary

This is to certify that -----Lodge, No., is a legally constituted Lodge, working under the jurisdiction of Grand Lodge of Alabama, and that the above certificate is entitled to full faith and credit among the brethren

(Seal)

-----Grand Secretary

PETITION

Form of a Certificate for an Entered Apprentice or Fellow Craft, according to Section 12, Article VI, of the Constitution of the Grand Lodge

Jurisdiction of the M. W. Grand Lodge of Alabama

MONTGOMERY LODGE NO 11
(Date)-----A D 19----, A L 59----

To all the Enlightened under the Canopy of Heaven—Greeting

This is to certify that Brother-----, a Fellow Craft Mason (or Entered Apprentice Mason, as the case may be), in good and regular standing with this Lodge up to this date, has paid up all his dues to this Lodge, and is hereby dismissed at his own request

(Seal) Given under my hand and the seal of the Lodge the date above written
-----Secretary.

Form of a Commission for the Proxy of a Master or either of the Wardens of a Lodge

To all whom these Presents may Concern—Greeting:

Know ye, That I, A. B., Master of _____ Lodge, No. _____ held at _____, in the County of _____, do hereby constitute and appoint my worthy brother C. D. my proxy in the Grand Lodge of Alabama, at its Annual Communication, to be held at Montgomery, on the first Monday in December next, empowering him to act in my behalf, and hereby ratifying and confirming whatsoever he may do in said capacity.

Given under my hand, this _____ day of _____, A. D. 19____

A. B., Master of _____ Lodge, No. _____
(Or S. W. or J. W., as the case may be)

All proxies appointed by the Master or Wardens of Sub-ordinate Lodges must be Master Masons, and members of some Lodge under its jurisdiction. No person shall act as a proxy for one of the officers of any Lodge except the one of which he is a member (See Constitution, Article II, Sections 2 and 3)

Form for Dispensation for New Lodge

NOTE—The petition must be signed by seven (or more) Master Masons, each of whom must write his name in full—without abbreviation. The Secretary of the recommending Lodge must write the names in full in the recommendation, and at the bottom he must add—*in a city or town containing _____ white inhabitants*. Or, if not in a city or town, but in the country, he must add—*ten miles from any other Lodge within the jurisdiction of the Grand Lodge of Alabama*. If in a city or town put in the number of white inhabitants.

The petition must be sent to the Grand Secretary, with \$35 as a Dispensation fee.

To _____ Grand Master of the M. W. Grand Lodge of Ancient Free and Accepted Masons of Alabama and its Masonic Jurisdiction

The undersigned petitioners beg leave to state that they are Ancient Free and Accepted Master Masons, and unaffiliated, as appears from the accompanying Dimits from the Lodges of which they were last members, that having the prosperity of the Craft at heart, they are willing and anxious to exert their best endeavors to promote and diffuse the genuine principles of Masonry, that for the convenience of their respective dwellings, and for other good reasons, they are desirous of forming a new Lodge at _____, in the County of _____, to be named _____ Lodge, No. _____. That in consequence of this desire they pray for a Dispensation to empower them to assemble as a regular Lodge, to discharge the duties of Masonry in a regular and constitutional manner, according to the original forms of the fraternity, and the Constitution and Regulations of the Grand Lodge, and they have nominated and do recommend _____ to be the Master of said Lodge, _____ to be the Senior Warden, and _____ to be the Junior Warden. They also beg leave to add that they have obtained a suitable and proper place in which to hold their Communications. If the prayer of the petitioners be granted, they promise a strict conformity to all the constitutional laws and regulations of the Grand Lodge.

Fraternally

Recommendation

At a regular Communication of _____ Lodge, No. ____, held in the hall of said Lodge at _____, on the _____ day of _____ 19____, the accompanying petition signed by _____

was laid before the Lodge for the purpose of obtaining a recommendation and certificate according to the provisions of the Constitution of the Grand Lodge, whereupon it was

Resolved, That this Lodge, being the nearest Lodge to the proposed new Lodge, does hereby certify that the said

petitioners are, each and all, men of high respectability, and good Master Masons, of regular standing, known to this Lodge as such, and that the Master and Wardens nominated in said petition have appeared in open Lodge, and after due examination are found well qualified to confer the first three Degrees of Masonry. It is also further certified that the proposed location of said Lodge is-----.

In testimony whereof I have hereunto set my hand, and affixed the seal of the said-----Lodge, No -----, on the day above written

-----Secretary

Form of Dispensation,

The Most Worshipful Grand Master of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Alabama and its Masonic Jurisdiction

To all the Enlightened, Passed, and Raised, under the Canopy of Heaven—Greeting

Know ye, that we-----, the Most Worshipful Grand Master, at the petition of our well beloved brethren-----

residing at or near-----, in the County of-----, do hereby constitute the said brethren into a regular Lodge of Ancient Free and Accepted Masons, until the next Annual Communication of the Grand Lodge, to be opened at-----, by the name of-----. And do further, at the said petition, and of the trust and confidence reposed in them, hereby appoint-----Master, -----Senior Warden, and-----Junior Warden, for opening the said Lodge: It being our will that this our appointment shall remain in full force until the next Annual Communication of the Grand Lodge. And we do hereby require you, the said Master, Senior and Junior Wardens, to take especial care that all and every one of the said brethren are regularly made Masons, and that they do perform, observe and keep all the Rules, Orders and Regulations contained in the book of Constitution, and also such as may

from time to time be transmitted to you by us. And, further, that you do, from time to time, cause to be entered in a book kept for that purpose an account of your proceedings in the Lodge, together with such By-laws as shall be made for the good government thereof, a copy of which you are in nowise to omit laying before the Grand Lodge when this Dispensation is returned, together with a list of the members of your Lodge. And moreover, we hereby will and require of you, the said officers, as soon as conveniently may be, to send to our Grand Secretary an account in writing of what shall be done by virtue of these presents

Given at the City of Montgomery, under our
(Seal) hand and the seal of the Grand Lodge,
thus---- day of----, A L 59—A D 19--
-----Grand Master
-----Grand Secretary

N B—Return this Dispensation, together with your book of Proceedings (not a copy), and a copy of your By-Laws separate from your proceedings

Form of Charter

Sit Lux et Lux Fuit

We, the Grand Lodge of the State of Alabama,
To all the Enlightened, Passed and Raised, to whom these Presents shall come—Greeting

Know ye, that by the high powers vested in us, we do hereby authorize and empower the following well-beloved Brethren-----

residing at or near-----, in the County of-----, State of Alabama, to form themselves into a regular Lodge of Ancient Free and Accepted Masons, to be opened at-----, by the name of -----Lodge, No -----.

And we do hereby empower the above named brethren and their successors with their constitutional number, to assem-

ble and open a legal Lodge, to confer the Degrees of Entered Apprentice, Fellow Craft and Master Mason, to admit members, and to do all other business pertaining to said Degrees, conforming in all their doings to the By-Laws of their Lodge and the Constitution and Edicts of the Grand Lodge of the State of Alabama

For which purpose this shall be their sufficient Warrant or Charter

Given under our hands and the seal of the Grand Lodge at Montgomery, this _____ day of
 _____, A L 59.
 _____ Grand Master.
 _____ Deputy Grand Master.
 _____ Senior Grand Warden
 _____ Junior Grand Warden
 _____ Grand Secretary

OFFICERS OF GRAND LODGE.

Revised and Corrected List of Officers of the Grand Lodge from its Organization to the Present Time, with the Year of their Election

Year	Grand Master	Deputy Grand Master	Grand Senior Warden	John Murphy*
1821 <i>a</i>	Thomas W Farrar*	Horatio G. Perry*	Horatio G. Perry†	Anderson Hutchinson†
1822 <i>b</i>	Thomas W Farrar	Horatio G. Perry†	Horatio G. Perry	Anderson Hutchinson
1823 <i>c</i>	William B. Patton*	Horatio G. Perry	Horatio G. Perry	Anderson Hutchinson
1824 <i>d</i>	Thomas W Farrar	Horatio G. Perry	Horatio G. Perry	Anderson Hutchinson
1825 <i>e</i>	Nimrod E. Benson*	John B. Hogan*	John B. Hogan	Anderson Hutchinson
1826 <i>f</i>	Nimrod E. Benson	John B. Hogan	John B. Hogan	Thomas Wooldridge†
1827 <i>g</i>	Nimrod E. Benson	Robert E. B. Baylor*	Robert E. B. Baylor*	William D. Stone*
1828	Thomas B. Creagh*	William J. Mason*	William J. Mason*	Ptolemy Harris†
1829	Thomas B. Creagh	William J. Mason	William J. Mason	William Leigh
1830	Thomas B. Creagh	William J. Mason	William J. Mason	William Leigh
1831	William J. Mason*	Ptolemy Harris†	Ptolemy Harris†	William W. Payne†
1832 <i>h</i>				
1833	William Leigh*	John G. Aiken*	John G. Aiken*	Isaac Lane*
1834	William Leigh	Paul Hildreth*	Paul Hildreth*	James B. Tait†*
1834	William Leigh	Paul Hildreth*	Paul Hildreth*	James B. Tait*
1835 <i>i</i>				
1836	John C. Hicks†*	James L. F. Cottrell†	James L. F. Cottrell†	Doric S. Ball†*

Year	Grand Master	Deputy Grand Master	Grand Senior Warden
1837	John C. Hicks-----	James L. F. Cottrell-----	John A. Whitstone*
1838	John C. Hicks-----	James L. F. Cottrell-----	John A. Whitstone
1839	Edward Herndon*-----	Armstead B. Dawson*-----	Blake Little†
1840	Edward Herndon-----	John A. Whitstone*-----	Blake Little
1841	Edward Herndon*-----	N. W. Fletcher*-----	Felix G. Norman
1842	N. W. Fletcher*-----	Felix G. Norman-----	Price Williams*
1843	James Penn*-----	Felix G. Norman-----	Gerard W. Creaseth*
1844	James Penn-----	Sidney S. Perry-----	William P. Dejarnette†*
1845	Felix G. Norman*-----	William Hendrix*-----	John R. Clark
1846	Felix G. Norman-----	William Hendrix-----	John R. Clark
1847	Rufus Greene*-----	James McCaleb Wiley-----	John R. Clark
1848	Rufus Greene-----	James McCaleb Wiley-----	William C. Penick
1849	Rufus Greene-----	William Hendrix-----	William C. Penick
1850	William Hendrix*-----	David Clopton-----	William C. Penick
1851	David Clopton*-----	Price Williams*-----	Samuel H. Dixon*
1852	David Clopton-----	Sidney Smith*-----	Samuel H. Dixon
1853	David Clopton-----	Sidney Smith-----	Samuel H. Dixon
1854	Sterling A. M. Wood*-----	James McCaleb Wiley-----	Humphrey S. Sheldon
1855	Sterling A. M. Wood*-----	James McCaleb Wiley-----	Humphrey S. Sheldon
1856	James McCaleb Wiley*-----	Robert H. Ervin-----	Humphrey S. Sheldon
1857	James McCaleb Wiley-----	Robert H. Ervin-----	Stephen F. Hale*
1858	Robert H. Ervin*-----	Stephen F. Hale*-----	Humphrey S. Sheldon
1859	Robert H. Ervin-----	Stephen F. Hale-----	Lewis B. Thornton

1860	Stephen F. Hale*-----	William H. Norris†-----	Lewis B. Thornton
1861	William H. Norris†-----	James L. Price*-----	Lewis B. Thornton
1862	William H. Norris*-----	James L. Price-----	John a Lodor*
1863	John A. Lodor*-----	William C. Penick-----	David B. Smedley
1864	William C. Penick*-----	Wilson Williams-----	David B. Smedley
1865	Wilson Williams*-----	David B. Smedley*-----	Sam Thompson
1866	Wilson Williams-----	David B. Smedley-----	Sam Thompson
1867	George D. Norris-----	Sam Thompson*-----	Joseph H. Johnson
1868	George D. Norris*-----	Samuel Thompson-----	Joseph H. Johnson
1869	William P. Chilton*-----	Joseph H. Johnson-----	G. Frank Smith*
1870	William P. Chilton-----	Joseph H. Johnson-----	G. Frank Smith
1871	Joseph H. Johnson*-----	G. Frank Smith*-----	Isaiah A. Wilson*
1872	Joseph H. Johnson-----	Isaiah A. Wilson*-----	Palmer J. Pillans
1873	Isaiah A. Wilson*-----	Palmer J. Pillans-----	H. Clay Armstrong
1874	Isaiah A. Wilson-----	Palmer J. Pillans-----	H. Clay Armstrong
1875	Palmer J. Pillans*-----	H. Clay Armstrong*-----	Henry C. Tompkins
1876	Palmer J. Pillans-----	H. Clay Armstrong-----	Henry C. Tompkins
1877	H. Clay Armstrong*-----	Henry C. Tompkins-----	Rufus W. Cobb
1878	H. Clay Armstrong-----	Henry C. Tompkins-----	Rufus W. Cobb
1879	Henry C. Tompkins*-----	Rufus W. Cobb-----	John H. Bankhead
1880	Henry C. Tompkins-----	Rufus W. Cobb-----	John H. Bankhead
1881	Rufus W. Cobb-----	John H. Bankhead-----	John G. Harris
1882	Rufus W. Cobb-----	John H. Bankhead-----	John G. Harris
1883	John H. Bankhead-----	John G. Harris-----	Miles J. Greene*

Year	Grand Master	Deputy Grand Master	Grand Senior Warden	Miles J. Greene
1884	John H. Bankhead	John G. Harris	John G. Greene	John G. Greene
1885	John G. Harris*	Myles J. Greene*	William T. Atkins	William T. Atkins
1886	John G. Harris	Myles J. Greene	Henry H. Brown	Henry H. Brown
1887	Myles J. Greene*	Henry H. Brown	George M. Morrow	George M. Morrow
1888	Henry H. Brown*	George M. Morrow	Francis L. Pettus	Francis L. Pettus
1889	Henry H. Brown	George M. Morrow	Francis L. Pettus	Francis L. Pettus
1890	George M. Morrow	Francis L. Pettus	George P. Harrison	George P. Harrison
1891	George M. Morrow	Francis L. Pettus	George P. Harrison	George P. Harrison
1892	Francis L. Pettus	George P. Harrison	James A. Bilbro	James A. Bilbro
1893	Francis L. Pettus	George P. Harrison	James A. Bilbro	James A. Bilbro
1894	George P. Harrison	James A. Bilbro	B. Dudley Williams	B. Dudley Williams
1895	George P. Harrison	James A. Bilbro	B. Dudley Williams	B. Dudley Williams
1896	James A. Bilbro	B. Dudley Williams	Russell M. Cunningham	Russell M. Cunningham
1897	James A. Bilbro	B. Dudley Williams	Russell M. Cunningham	Russell M. Cunningham
1898	B. Dudley Williams*	Russell M. Cunningham	Robert J. Redden	Robert J. Redden
1899	B. Dudley Williams	Russell M. Cunningham	Robert J. Redden	Robert J. Redden
1900	Russell M. Cunningham	Robert J. Redden	Henry H. Matthews	Henry H. Matthews
1901	Russell M. Cunningham	Robert J. Redden	Henry H. Matthews	Henry H. Matthews
1902	Robert J. Redden	Henry H. Matthews*	Benj. M. Jacobs	Benj. M. Jacobs
1903	Robert J. Redden	Henry H. Matthews	Benj. M. Jacobs	Benj. M. Jacobs
1904	Henry H. Matthews*	Benj. M. Jacobs	Hugh S. D. Mallory	Hugh S. D. Mallory
1905 ^m	Henry H. Matthews	Benj. M. Jacobs	Hugh S. D. Mallory	Hugh S. D. Mallory
1906	Benj. M. Jacobs	Hugh S. D. Mallory	John H. Vincent	John H. Vincent
1907	Hugh S. D. Mallory	Lawrence H. Lee	John H. Vincent	John H. Vincent
1908	Hugh S. D. Mallory	Lawrence H. Lee	John H. Vincent	John H. Vincent
1909	Lawrence H. Lee	Benj. M. Jacobs	John H. Vincent	John H. Vincent
1910 ⁿ	Lawrence H. Lee	Benj. M. Jacobs	John H. Vincent	John H. Vincent
Year	Grand Junior Warden	Grand Treasurer	Grand Secretary	Grand Secretary
1821 ^a	Thomas Owen*	David McCord*	Thomas A. Rogers*	Thomas A. Rogers*
1822 ^b	Thomas Owen	David McCord	George M. Rivers*	George M. Rivers*
1823 ^c	John B. Norrist	David McCord	Dan A. Greene	Dan A. Greene
1824 ^d	John B. Hogan	David McCord	William B. Allen*	William B. Allen*
1825 ^e	Eldridge S. Greening*	David McCord	Daniel M. Riggs*	Daniel M. Riggs*
1826 ^f	William D. Stone*	Daniel M. Riggs*	John G. Aikin*	John G. Aikin*
1827 ^g	Thomas B. Creagh*	Daniel M. Riggs	John G. Aikin	John G. Aikin
1828	William Leigr	Daniel M. Riggs	John G. Aikin	John G. Aikin
1829	Lawrence S. Banks	Daniel M. Riggs	John G. Aikin	John G. Aikin
1830	Piometry Harris ^r	Benjamin B. Fontaine*	John H. Vincent	John H. Vincent
1831	Doris S. Ball†	Benjamin B. Fontaine	John H. Vincent	John H. Vincent
1832 ^h	Richard B. Walthall	Benjamin B. Fontaine	John H. Vincent	John H. Vincent
1833	Jacob Wiser*	Benjamin B. Fontaine	John H. Vincent	John H. Vincent
1834	Robert B. Waller*	James Gould*	Horace Greene	Horace Greene
1835 ⁱ	Felix G. Norman	James Gould*	Doris S. Ball†	Doris S. Ball†

Year	Grand Junior Warden	Grand Treasurer	Grand Secretary
1838	Felix G. Norman	Luther S. Skinner	Doris S. Ball
1839	Robert H. Dalton†	Luther S. Skinner	Amund P. Pfister*
1840	Denton H. Vallant*	Luther S. Skinner	Amund P. Pfister
1841	Denton H. Vallant.	Luther S. Skinner	Amund P. Pfister
1842	Denton H. Vallant.	William Garrett*	Amund P. Pfister
1843	William Hendry*	William Garrett	Amund P. Pfister
1844	Stephen F. Hale*	Edward Herndon*	Amund P. Pfister
1845	Stephen F. Hale.	Edward Herndon.	Amund P. Pfister
1846	Sterling A. M. Wood	Edward Herndon.	Amund P. Pfister
1847	John M. Strong*	William E. Benson*	Amund P. Pfister
1848	Thomas M. Bragg*	Nimrod E. Benson	Amund P. Pfister
1849	Thomas M. Bragg	Nimrod E. Benson.	Amund P. Pfister
1850	Thomas M. Bragg	Thomas Welsh*	Amund P. Pfister
1851	George W. Gaines*	Thomas Welsh	Amund P. Pfister
1852	George W. Gaines	Thomas Welsh	Amund P. Pfister
1853	Sterling A. M. Wood	Thomas Welsh	Amund P. Pfister
1854	Joshua H. Danforth*	Thomas Welsh	Amund P. Pfister
1855	Joshua H. Danforth	Thomas Welsh	Amund P. Pfister
1856	Joshua H. Danforth	Thomas Welsh	Amund P. Pfister
1857	James A. Whitaker*	Thomas Welsh	Daniel Sayre*
1858	James A. Whitaker	Thomas Welsh	Daniel Sayre
1859	Stephen D. Moore*	Thomas Welsh	Daniel Sayre
1860	Richard J. Dudley	Thomas Welsh	Daniel Sayre

1861	Richard J. Dudley	Thomas Welsh	Daniel Sayre
1862	James M. Brundridge	Thomas Welsh	Daniel Sayre
1863	James M. Brundridge	Hugh Parks Watson*	Daniel Sayre
1864	Sam Thompson	Hugh Parks Watson	Daniel Sayre
1865	Richard J. Dudley	Hugh Parks Watson	Daniel Sayre
1866	Richard J. Dudley	Edmund M. Hastings*	Daniel Sayre
1867	G. Frank Smith	Edmund M. Hastings	Daniel Sayre
1868	G. Frank Smith	Edmund M. Hastings	Daniel Sayre
1869	Isaiah A. Wilson*	Edmund M. Hastings	Daniel Sayre
1870	Isaiah A. Wilson	William H. Dingley	Daniel Sayre
1871	Palmer J. Pillans	William H. Dingley	Daniel Sayre
1872	H. Clay Armstrong	William H. Dingley	Daniel Sayre
1873	Benjamin F. Pope*	William H. Dingley	Daniel Sayre
1874	Benjamin F. Pope.	William H. Dingley	Daniel Sayre
1875	Rufus W. Cobb	William H. Dingley	Daniel Sayre
1876	Rufus W. Cobb	William H. Dingley	Daniel Sayre
1877	John H. Bankhead	William H. Dingley	Daniel Sayre
1878	John H. Bankhead	William H. Dingley	Daniel Sayre
1879	John G. Harris	William H. Dingley	Daniel Sayre
1880	John G. Harris	William H. Dingley	Daniel Sayre
1881	Myles J. Greene*	William H. Dingley	Daniel Sayre
1882	Myles J. Greene	William H. Dingley	Daniel Sayre
1883	William T. Atkins	William H. Dingley	Daniel Sayre
1884	William T. Atkins	William H. Dingley	Daniel Sayre

NOTES TO THE TABLE OF GRAND OFFICERS

^a Three Deputy Grand Masters were appointed by the Grand Master—Horatio G Perry 1st, Frederick Weedon 2d, John Elliott 3d. The election took place on the 12th day of June, 1821, at Cahaba

Brother Thomas A. Rogers having died during the first Annual Communication of the Grand Lodge, in December, 1821. Brother Edward R. Byrd was elected Grand Secretary. No other election took place at that time. Brother Byrd has since died.

^b Horatio G Perry was appointed Deputy Grand Master 1st, David Moore 2d, William B. Patton 3d

^c Horatio G Perry was appointed Deputy Grand Master 1st, David Moore 2d, Thomas Owen 3d

^d Horatio G Perry was appointed Deputy Grand Master 1st, Thomas Woolridge 2d, Gordon Robinson 3d

^e John B. Hogan was appointed Deputy Grand Master 1st, Thomas Woolridge 2d, James Dellett 3d

^f This Communication was held at Tuscaloosa, the Constitution of the Grand Lodge requiring it to meet at the seat of the Stage government. John B. Hogan was appointed Deputy Grand Master 1st, Anderson Hutchinson 2d, Eldridge S. Greening 3d

^g By the revised Constitution, adopted in 1827, there was to be but one Deputy Grand Master, and he was to be elected at the same time with the other Grand Officers. Brother Benjamin B. Fontaine was elected but declined to serve, Brother Baylor was elected in his stead

^h In 1831 a resolution was adopted that the next Communication of the Grand Lodge should be held on the first Monday in January thereafter, consequently the Grand Lodge did not meet in 1832

ⁱ In January, 1834, a resolution was adopted changing the Communications of the Grand Lodge back to December, but if the Grand Lodge met in December, 1834 and 1835, the record of those Communications has been lost, and in Decem-

Year	Grand Junior Warden	Grand Secretary	Grand Treasurer
1855	Henry H. Brown	William H. Dingley	William H. Dingley
1856	George M. Morrow	William H. Dingley	William H. Dingley
1857	Francis L. Pettus	William H. Dingley	William H. Dingley
1858	Augustus L. Mulligan*	William H. Dingley	William H. Dingley
1859	George P. Harrison	William H. Dingley	William H. Dingley
1860	James A. Bilbro	William H. Dingley	William H. Dingley
1861	James A. Bilbro	William H. Dingley	William H. Dingley
1892	B. Dudley Williams	William H. Dudley	William H. Dingley
1893	B. Dudley Williams	William H. Dudley	William H. Dingley
1894	Russell M. Cunningham	William H. Dingley	William H. Dingley
1895	Russell M. Cunningham	William H. Dingley	William H. Dingley
1896	Robert J. Redden	William H. Dingley	William H. Dingley
1897	Robert J. Redden	William H. Dingley	William H. Dingley
1898	Henry H. Matthews	William H. Dingley	William H. Dingley
1899	Henry H. Matthews	William H. Dingley	William H. Dingley
1900	Ben M. Jacobs	William H. Dingley	William H. Dingley
1901	Beni M. Jacobs	William H. Dingley	William H. Dingley
1902	Hugh S. D. Mallory	William H. Dingley	William H. Dingley
1903	Hugh S. D. Mallory	William H. Dingley	William H. Dingley
1904	Lawrence H. Lee	William H. Dingley	William H. Dingley
1905*	Lawrence H. Lee	William H. Dingley	William H. Dingley
1906	Dan A. Greene	William H. Dingley	William H. Dingley
1907	Henry C. Miller	William H. Dingley	William H. Dingley
1908	Henry C. Miller	William H. Dingley	William H. Dingley
1909	Walter K. Smith	William H. Dingley*	William H. Dingley
1910	Walter K. Smith	William H. Dingley	William H. Dingley

ber, 1836, the members of the Grand Lodge that met in Tuscaloosa decarled the Grand Lodge extinct, and proceeded to form a new Grand Lodge by the adoption of a Constitution and the election of Grand Officers.

l The Communication of the Grand Lodge in 1847 was held in the city of Montgomery, and thenceforward at the same place.

m At the Annual Communication in 1905 an amendment to the Constitution limiting the term of the Grand Master to one year was adopted.

* Those marked thus are known to be dead + Removed. § Expelled by Mobile Lodge, No 40

On the death of Brother A P Pfister, in 1857, Brother A. S. Pfister was appointed Grand Secretary and served until December of that year.

On the death of Brother Daniel Sayre, in 1892, Brother Adam R. Baker was appointed Grand Secretary and served until December of that year, when Brother Myles J. Greene, P. G. M., was elected Grand Secretary.

On the death of Brother Myles J. Greene, in 1892, Brother George A. Joiner was appointed Grand Secretary, and served until December of that year, when Brother H. Clay Armstrong, P. G. M., was elected Grand Secretary.

On the death of Brother H. Clay Armstrong, in 1900, Brother George A. Beauchamp was appointed Grand Secretary, and was elected to that office in December, 1901.

On the death of Brother Henry H. Matthews, shortly after his second election, Brother Ben M. Jacobs became acting Grand Master.

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(Where Roman numerals occur, reference is to Constitution, Arabic numbers refer to Edicts.)

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